

LEGENDO

*A simple approach to
the Latin of the Liturgy*

BY
V. G. L.

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1943

FOREWORD

BY

HIS GRACE

THE ARCHBISHOP OF BIRMINGHAM

I sincerely recommend this little book to those for whom it is written.

Its object is excellent—to encourage adult Catholics to a better understanding and greater appreciation of the public worship of the Church by an affectionate and frequent use of her own language. It is a pity that everyone does not learn at least some Latin. But there are many who know nothing of it, and here for them is an approach to the Latin of the Liturgy by a study of the actual texts used by the Church. We welcome it warmly, and ask God's blessing on the book and on its author.

✠ THOMAS,

Archbishop of Birmingham.

17th February, 1943.

AUTHOR'S PREFACE

THIS is not a book for the student desirous of making a systematic study of Latin. Its aim is far more humble and at the same time more ambitious: more humble, since it makes no claim to do more than provide an approach to the Church's language, and that along a road which may not commend itself to the scholar: more ambitious, since its ultimate aim is not merely the acquisition of such small Latin as is necessary to profit by the use of Missal or Breviary, but rather the acquisition of a new soul through a closer union with holy Mother Church by an affectionate and frequent use of her own language. And since closer union with the Church is closer union with God and our fellow Catholics it is hoped that the higher motive will be conceded along with recognition of the humbler method.

The complaint that the use of the Latin language by the Church is an obstacle to the devotion of "Everyman" and a bar to the conversion of England is being constantly raised in the correspondence columns of our Catholic Press, and the clamour for a vernacular Liturgy is sure to break out whenever other topics of interest fail. Let us make no mistake about the origin of this century old complaint; let us recognize it for what it is: a very subtle and dangerous weapon skilfully wielded by the enemy of Christian civilization. For the unity of the Church is so closely bound up with the unity of liturgical language that any attack against the latter is directly aimed at the former. One cannot insist too strongly on this truth. To-day it is possible to see more clearly whither such tendencies lead. We are witnessing a vast revolt against Christian traditions, morals and culture, and unless we Catholics of the West strengthen all the bonds that bind us together we shall not be able to prevent the whole of Europe from reverting to worse than paganism. One thing is certain, it is not by drawing further away from Rome, the central stronghold of our Faith, that we shall hasten the conversion of England, and it is therefore a duty, both religious and patriotic, steadfastly to oppose all such insidious anti-Latin propaganda and to cultivate by all possible means this bond of a common tongue to express the worship of a common Faith.

But while those who chafe at the use of Latin may perhaps grudgingly concede the strength of such an argument, yet their

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immediate objection that Latin may be an obstacle to the devotion of the unlearned is not weakened thereby. The difficulty does undoubtedly exist and cannot be turned aside by affirming that the individual must be sacrificed to the good of the whole community. Such an attitude helps rather to foster discontent than to cure it. The truth is that the individual should be *educated* for the good of the community. With our modern facilities the solution should not be difficult to find, and one trusts that the day is not far distant when the teaching of the Church's language will be made obligatory in *every* Catholic school.

This book aims only at offering a helping hand to the adult Catholic who wishes to give greater vitality to his spiritual life by a deeper understanding and appreciation of the Church's public worship: converts entering the Church after school years are over, or Novices of Religious Orders obliged to acquire some Latin for the recitation of the Divine Office. For all these the usual "Method," however excellent, often fails to achieve its purpose. The study, taken up with enthusiasm, is abandoned in despair or disgust when, after months of wearisome labour at conjugating verbs, working through useful but somewhat dull exercises and learning rules which refuse to stay in the memory, the disillusioned student is still incapable of enjoying even a page of the Latin New Testament and seems as far away as ever from understanding the beauty of our Catholic language.

Having had more than one occasion of coming to the rescue of such unhappy sufferers, the idea suggested itself that a remedy might be found by adopting a simpler method of approach. After all, what is it that such a student is seeking? Surely not a command of the Latin language such as will enable him to converse in it with ease and elegance, to write a letter or an essay: not a means of training the memory or sharpening the intellect; not even the ability to puzzle out the obscure meaning of some difficult text, since all the Latin he is likely to need is already translated for him, often in parallel columns with the text he has to use. All he asks therefore is, first to be able to recognize in the words of the Priest at the altar, in the psalms, hymns and prayers he has to recite, a spiritual idiom with which he is already familiar; and secondly, to be able to pronounce the Latin easily and fluently so that he not only recognizes its meaning but feels at ease when using it himself.

His real need then is that someone should take him by the hand and gently guide him along the pleasant ways and byways of a realm which is already his by right, imparting to him *inter ambulandum*

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only the minimum amount of knowledge necessary to enable him to profit by his rambles and feel at home in his kingdom. Such knowledge, it has been proved by experience, can be acquired with the greatest ease by every Catholic of normal intelligence between the ages of seven and seventy (and even beyond).

Since it is by doing things that we learn *how* to do them it is obvious that the quickest way to acquire an understanding of the Church's language is to go straight to the point from the very start, to read and ponder over the actual Latin texts used in the Liturgy rather than to waste time over artificially constructed phrases which have no interest for those who are seeking something beyond mere language study. The application of this practical truth has resulted in this book. Whether it will achieve its aim remains to be proved by its use. Such as it is, it is offered in all simplicity to those who have asked for it.

Oxford,

Die Pentecostes,

Nono Kalendas Junii, 1942.

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GROWTH AND CHARACTER OF LITURGICAL LATIN

ONE of the most striking of the facts which emerge from a study of the unfolding of God's plan for the salvation of the human race is the extraordinary manner in which personalities or institutions that are to play an important part in that plan are prepared and led up to by a long chain of circumstances stretching maybe across thousands of years. Nothing is improvised, nothing is left to chance, but slowly and patiently each instrument is shaped and fashioned for the end to which it is destined.

Nowhere perhaps is this fact more apparent than in the growth of those three languages: Hebrew, Greek and Latin, which figured in the official title above the Cross of our Saviour. In that three-fold inscription we may witness the drawing together of the three great forces which were to stamp our faith with an unmistakable and indelible seal. Here we have the mysticism of the Hebrew soul, the philosophical clarity of the Greek mind, the sane unemotional balance of the Roman genius for organization and preservation, by means of which that same faith was to spread all over the civilized world. The language of each has left its mark and that language reflects the character and history of the people who evolved it.

Thus Hebrew is a veritable epitome of the history of God's dealings with his Chosen People. Against that background of wonder and mystery, of dark cloud and of fiery flame the language developed, a language permeated by the all-pervading, yet unseen presence of God. This atmosphere of awe and mystery is still further emphasized by the fact that the ancient Hebrew script did not provide for any representation of the vowel sounds. These sounds, formed as they are by an emission of breath, are, so to speak, the life and soul of a word. As such they were considered sacred, an emanation of divine life itself, and any attempt to represent them by signs would be a sacrilege. Therefore the full sense of the sacred writings had to be handed down by oral tradition, and it was not until long after the first translations into Greek that a system of vowel points was evolved. This fact alone would account for much that is obscure and hard of understanding in the Scriptures, especially the Psalter, the great book of Hebrew religious poetry which has become the most precious heirloom of the Christian Church, the vade-mecum of generations of her children and the training school of her great contemplatives. Thus it is no exaggeration to say that the rôle of the Hebrew language in the preparation of the Gospel is to drive home the conception of the inscrutable mystery of God, a conception vitally necessary for a right attitude towards our faith.

While the contribution of the Hebrew was an awareness of mystery, that of the Greek was a sense of light. Whereas the one stands with veiled eyes before the God whom he passionately adores yet cannot look upon and live, the other, serene and detached, seeks to contemplate Him in his essence as eternal truth. Throughout the development of Greek thought one characteristic stands out clear: the will to give a rational account of things as they are, the search for truth that is never sacrificed to mere beauty or emotion. The course of their history, the circumstances of their environment shaped a people whose eager, questioning minds gave to their language a clarity which reflected back upon their philosophical thought. For while it is true that thought must precede speech it is no less true that speech once formed, exercises an influence on all future thought from which it is almost impossible to escape. It has been said: "The success and endurance of any systematic construction of truth, be it secular or sacred, depends as much upon an exact terminology as upon close and deep thinking itself."

If this be conceded who will deny the importance of such a language as Greek during the early centuries of the Christian era? It was an era of great possibilities and of still greater perils. Men's minds were being swept along by the irresistible force of the new doctrines and conceptions that Christianity had brought; and the need for clear definitions of the truth, as a safeguard against possible misinterpretations was becoming more and more pressing. Then the contribution of a language capable of being moulded to the clear expression of vital truths was of incalculable assistance to the infant Church. Indeed at the very gateway, so to speak, of our Faith we encounter the untranslatable LOGOS * with which St. John opens his Gospel, where stripping the term of the vague metaphysical significance given it by Alexandrian philosophy, he identifies it with the Second Person of the Blessed Trinity, thus enshrining for all time in a single word the Catholic belief in Christ as the substantial utterance, in time and eternity, of the MIND of God.

Again it is well known how the insidious Nestorian heresy was routed by a single word when the people of Ephesus ran about the streets shouting Theotókos! Theotókos! † for in that one word the great truth of the two Natures in one Person was crystallised and made safe for future generations of the faithful. Thus it was that the fundamental doctrines of our holy religion were, so to speak, nailed down and held fast by a phraseology that centuries of Greek philosophical thought had made possible.

Yet, in spite of this it was not Greek that, in God's providence, was to become the liturgical language of the West and the mouthpiece of Christ's Vicar on earth. It was essential that neither of the two influences which had contributed to the formation of the Christian

* The spoken word expressing reasoned thought.

† Mother of God.

mentality should oust the other. The deep sense of awe and mystery, the conviction that our God is a hidden God transcending all our efforts to comprehend Him must ever be strong in the Christian mind. Existing alongside this conviction is the consciousness, which is one of the glories of the Catholic mentality, that though the conception of God transcends our understanding, yet it does not contradict the exigencies of our reason which finds its most satisfying activity and its highest dignity in the study of his divine attributes.

So when the great fundamental dogmas had been defined and a terminology evolved to be the criterion of future speculation on the Christian mysteries, we see the advent of another great force which was to preserve and propagate that which divine providence had allowed to be made clear, and from this point the two streams destined to aliment the Church's spiritual life continue to flow, no longer apart, but mingling their waters in the mighty aqueduct of the Roman tongue.

It would be well to fix that idea in mind: the power of Rome and the language of Rome destined to preserve and propagate the Church's doctrinal teaching. One cannot, of course, affirm that they were so predestined, but in the light of history it certainly does look as though divine providence had watched in a special way over the forging of an instrument which was to play such an important part in the economy of the world's salvation.

No doubt you have read some Roman history and you know something of the people who evolved the language which was to become our Christian mother tongue. Two characteristics especially stand out clear. They were great builders and great legislators. They built those straight firm roads along which the Gospel message was carried to the ends of the world, as it was then known; roads that have become both a symbol and a household word. The familiar saying: "All roads lead to Rome" really means what it says, for, as at that time every road that could really claim to be such did indeed lead back to the city whence it had come, so it is always true to say that any way not leading to a *centre* cannot claim to be a true road but is merely an aimless track. The Roman road therefore appears to us a type of Our Lord who claimed to be *the Way*, the true road leading to the only true centre of things.

This people too excelled in building bridges, of which they apparently grasped the symbolism since they united the office of bridge-builder and the priestly function under the one title of Pontifex, here again symbolical of Christ, our Pontifex Magnus, the great Bridge-builder who was to bridge the deep gulf that separated man from God. They built also those wonderful aqueducts to carry the clear sparkling water which never fails to remind one of that water of life which Our Lord claimed to have brought. Finally, when we recall that the Romans were the great legislators who laid the

foundations of our modern law systems, our thoughts instinctively turn to Christ, our true Law-giver.

All these characteristics and activities have left their impress on the language, fitting it in a remarkable manner for the part it was to be called upon to play. It is a language which has all the solidity of rock. Whether the style be rugged and massive, or chiselled and highly polished it always retains a certain hardness which does not admit of frills or loose ends. Its closely-knit sentences are straightforward and logical, balanced and measured like well planned architecture; their structure is such that judgement must be suspended until all aspects have been viewed so that the final decision as to its meaning is possible only at the end. It thus prevents hasty opinions and helps to form a far-seeing mind. It is both precise and concise, incapable of being translated without losing something either of its force or its meaning.

Developing along these lines, by the time such a language had reached its zenith its native hardness had petrified in a style that was clear and cold as ice; its balanced periods aimed more at perfection of form than at depth of thought; it had lost the human touch and become rhetorical and often artificial. But with the advent of Christianity a new soul was infused into the stony form, new words and expressions were coined to give utterance to new truths. Without losing any of its essential qualities, it began to live again with a higher life than it had ever known.

Here then we have a body prepared as it were to enshrine the soul of the Church's doctrinal teaching, thereby preserving it from change and corruption. What this fact means and has meant to the purity of Catholic dogma we can scarcely estimate, and we can only lift up our hearts in deep thankfulness that such a safeguard has been given us. Through it we can identify our Mass of to-day with the Sacrifice of primitive Christianity to an extent which would never have been possible had there been no fixed liturgical language or one so loosely constructed as to admit of a variety of conflicting meanings; for twist and turn our *translations* as we may, to suit the changing fashions of our vernacular speech, the solemn dialogue between Celebrant and People still remains the same, still sends up the same words of praise and petition now as through the ages. Thus the continuity of our faith is vindicated by the continuity of the very words in which that faith's most solemn mystery is enshrined: *Lex orandi, lex credendi*.

What Mass in the vernacular would mean we dare not contemplate. Apart from the loss of unity of language, visible sign of the unity of faith, how much of its inner spirit would be lost or wrongly interpreted. What subtle shades of meaning might be overlooked. Take one instance only among many that might be cited. Four times before the Consecration the Priest turns to his flock crying out to them: "*Dominus vobiscum*: The Lord with you!" There is no

verb, yet who does not grasp his message? "May Our Lord be with you; yes, I promise you He will soon be with you." Once again after the Communion he turns and greets us with the self-same words into which, for those who have followed the Sacrifice to its logical conclusion, a fuller meaning has now been infused. *Dóminus vobiscum*: "The Lord with you! He is with you now; I have fulfilled my ministry and given you Him whom my four-fold greeting promised."

How could such a delicate touch ever be rendered in any other tongue? A translation must either forgo the time-honoured formula or sacrifice a subtle shade of meaning that is not even expressed but simply understood. And so in many other instances, as soon as an attempt is made to render the liturgical text in any other tongue there is the risk of introducing a thought or an idea which is not in the original, or of taking away a shade of meaning that is there though maybe not always perceived. The same applies to the rare instances of obscurity or uncertainty in the Latin text. Such, wherever it occurs, is almost always traceable to that original Hebrew element of mystery. Here the liturgical text is content to fix and preserve the mystery rather than attempt to elucidate it by a guess at the meaning as any vernacular rendering must do if it is to be acceptable. And the humble, patient soul will often gain far more from a sentence that apparently makes no sense than from a polished gloss from which the mystery has departed. When the time has come for such obscurities to be cleared up, then the voice of Authority, guided by the Holy Spirit, will speak. In the meantime the Latin text stands like a faithful sentinel, guarding the sacred deposit.

This brief introduction will have served its purpose if it spurs you on to take a greater interest in our venerable liturgical tongue and helps you to realize its fitness for its high vocation. Further acquaintance will convince you that this is no dead language, but a speech more truly alive than any other. In the daily round of Mass and Office it is used all over the civilized world and there is no reason why we Catholics of the West should not become as familiar with it as our medieval ancestors were, especially as our facilities for learning are greater than were theirs. Indeed it ought to be a cause of profound shame for any Catholic who is able to read to be ignorant of his spiritual mother-tongue. To acquire it is no superhuman task if only people will apply to it the same principles of commonsense which they do not hesitate to make use of in other departments. Those false prophets who gloomily assure us that an understanding of the language of the Church is far beyond the capacity of "Everyman," and that therefore it is a waste of time trying to teach him, seem to forget altogether that every Catholic has received the Holy Spirit, master of the gift of tongues. Has this Spirit then lost the power He manifested at Pentecost? Or should we not rather believe that He can and will enlighten the understanding and sharpen

LATIN PRONUNCIATION

THE first step along our *via latina* must be the acquisition of a correct pronunciation in order to be able to read aloud with ease and fluency. This task should be undertaken in a methodical and conscientious manner. A careless, slipshod pronunciation is not good enough for the language of our holy Mother Church; from the beginning you should strive to make it as perfect as possible, not contenting yourself with a single reading of the rules which follow, but coming back to them again and again to verify each letter or syllable of which you may be doubtful. We shall not concern ourselves with what may or may not have been the pronunciation of the now dead classical language; what we have to acquire is the living pronunciation actually in use to-day in Rome and which is obligatory for public worship in all countries.*

Remember that although Latin has no sound which does not exist in our own language yet the Latin sounds are all more crisp and resonant than their English equivalents. This fact should always be borne in mind when reading words or passages in transliterated pronunciation. The Latin quality of crisp sonority can however be acquired with practice and perseverance, provided you are determined to take the necessary trouble.

THE VOWELS.

Each vowel has practically only one sound in Latin, a rather long, open sound, but which may be slightly modified by two or more consonants following. These sounds are as follows:—

A =a in father:	transliterated	(ah)
E =e in they:	"	(ay)
I =i in marine:	"	(ee)
O =o in not:	"	(o)
U =u in ruler:	"	(oo)

N.B.—**A** is a crisp, clear sound produced well forward in the mouth. The transliteration (ah) is perhaps the nearest approach possible in English without being misleading, but it is not perfect, for to some people it is apt to suggest too broad a sound. Remember that Latin *a* must rigorously avoid the slightest approach to the guttural sound of *av* and approximate rather to the sound of short *u* in a word like *butter*.

E needs great care. It usually figures as (ay) in transliterated pronunciation. This is quite a good equivalent if you remember always to cut off the vowel sound as soon as it is produced, thus avoiding the diphthongal sound often given to this syllable in English.

* And moreover, is accepted from candidates for public examinations in most European Universities.

O also needs care. Never pronounce it as English *oh*, but try to keep as far as possible the sound it has in English words like *clock*, *John*, etc. You must not forget this when reading transliterated examples as there is no way of showing the exact sound in English except by putting a consonant after it which is not always possible; but whether or not a consonant follow, the sound should remain the same.

U Be careful to pronounce this vowel like **oo** in the word *food*.

To acquire the vowel-sounds repeat crisply several times:—

(ah) (ay) (ee) (o) (oo)

Father gave me John's ruler.

then detach the vowel-sounds and repeat them alone.

Before we leave the vowel-sounds note that the digraphs *æ* and *œ* are pronounced exactly like **E** (ay).* In the diphthongs *au* and *eu* both vowels are pronounced very rapidly in succession, the first being given prominence.

au = ah-oo

eu = ay-oo

Au is usually transliterated *ow* to rhyme with *cow*. This has the advantage of showing that the sound forms a single syllable, but the careful student will remember that although one syllable, it is a combination of two sounds: *ah-oo*, and will pronounce both very clearly.

THE CONSONANTS

The consonants are pronounced as in English, with the following exceptions:—

C followed by **e** or **i** and the digraphs *æ* and *œ*, is pronounced like **ch** in *chair*:—

cérnui = cháir-noo-ee; **cælum** = chay-loom;

coena = chay-nah; **cibus** = chee-booss.

followed by any other letter it has the sound of **c** in *cat*.

XC
SC

followed by the **ay** and **ee** sounds = **sh** in *share*.

discérne = dee-sháir-nay; **súscipe** = sóo-shee-pay;

excélsis = eck-shéll-seess.

but note that when **SC** is followed by any other letter it is pronounced **sk**:—

scabéllum = skah-béll-loom; **scutum** = skoo-toom.

CC

followed by **e** or **i** is pronounced **tch**:—

ecce = ett-chay; **accípere** = aht-chee-pair-ay.

CH

is pronounced like **k** in *keep*:—

chérubim = káy-roo-beem; **bráchium** = bráh-kee-oom.

* In this book the digraphs *æ* and *œ* are everywhere printed as one letter, since they represent one single sound, and they appear thus in the majority of liturgical books. In certain editions, however, you may find them printed as two separate letters, very close together. This reminds us that they were originally diphthongs, the two vowels then being sounded separately.

- G** followed by the *ay* or *ee* sound is pronounced like *g* in *gentle*:—
gentes = jenn-tays; *gigas* = jee-gahss.
 followed by any other letter it has the sound of *g* in *go*.
- GN** a compound consonant, is pronounced something like *ni* in the word *onion*; the *g* sound is not heard at all:—
agnus = ah-n'yoooss; *cognóvit* = co-n'yó-veet.
- H** is not pronounced at all in Latin:—
hódie = ód-ee-ay; *cathólicam* = kah-tóll-ee-kahm.
- J** is pronounced like *y* in *yes*:—
jubilémus = yoo-bee-láy-mooss; *cujus* = koo-yooss.
- I** (consonantal) is equivalent to **J** (*y* in *yes*). Consonantal **I** is not used at all in this book and rarely in liturgical books, except for the word *Allelúia* = Ahl-láy-lóo-yah.†
- L, M, N,** are all much more resonant than in English.
- P** followed by a second initial consonant must be sharply pronounced, and never omitted as in English:—
psalmus = p'sahl-mooss; *pnéuma* = p'náy-oo-mah.
- Qu** is pronounced like *qu* in *question*:—
quæsumus = kwáy-soo-mooss; *aqua* = ah-kwah;
antíquum = ahn-tée-kwoom.
- R** is lightly rolled with the tip of the tongue. Great care is needed, especially when *r* is followed by another consonant. It must never be slurred over or omitted as it often is in English:—
carnis = karr-neess; *ætérnum* = ay-táirr-noom.
- S** both at the beginning and end of a word has a sharper sound than in English, more like our *ss*. When between two vowels it is slightly softer, never however to the point of becoming *z* but more like our single *s*:—
miser = mee-sair.
- Ti** followed by a vowel and preceded by any letter other than *s*, *x*, *t*, is pronounced *tsee*:—
grátia = gráht-see-ah;
sentiámus = sent-see-áh-mooss.
- X** is pronounced like *x* in the word *excellent*, never as in *exalt*:—
exáudi = ecks-ów-dee; *exaltábit* = ecks-ahl-táh-beet.

* N.B.—In two Latin words, *mihi* and *nihil*, the letter *h* is pronounced like *ch* in the German word *ich*. In old books and manuscripts these two words are sometimes written *michi*, *nichil*. Those who know German will have no difficulty in producing this sound; for those who do not the following exercise will be helpful.

Begin by aspirating the *h* strongly:—mee-hee; nee-heel. Repeat several times and then with the lips and tongue still in the position for *h* try to pronounce *mee-kee*; *nee-keel*. You will not succeed in producing the *k* sound if you have carefully kept the *h* position, but the effort to do so combined with the *h* position will produce the sound we are aiming at. Remember it is a peculiarity of these two words only, and a little refinement of pronunciation which you need not bother about if you find it too difficult.

† Latin **I** has this peculiarity that it is both vowel and consonant (like the English letter *Y*, which is consonant in *yes*, vowel in *happy*). When Latin **I** is a vowel it is pronounced *ee*; when a consonant it is pronounced like *y* in *yes*. In order to avoid confusion modern liturgical books give **J** for the consonant. You may, however, come across books in which all words here listed under **J** begin with consonantal **I**.

- Y** seldom used, is pronounced exactly like I (ee) :—
Móyses = Mó-ee-says; **hymnus** = eem-nooss;
Kýrie = kee-ree-ay; **Raymúndus** = Rah-ee-móon-dooss.
- Z** of rare occurrence, is pronounced ts :—
Zébee = tsáy-bay-ay.

DOUBLE CONSONANTS

When a consonant is doubled in Latin the sound must be repeated with a certain amount of vigour, not merely prolonged. This is most important. Incorrect treatment of doubled consonants is a common fault of English-speaking people. You should, from the very beginning, accustom yourself to this resonant repetition of the sound of a doubled consonant.

tollis = toll-leess; **Hosánna** = o-sáhn-nah;
peccátum = peck-káh-toom; **colles** = koll-lays;
redde = redd-day; **pennas** = penn-nahss;
torrénte = torr-rén-tay.

PRONUNCIATION DRILL

After having read through the above table two or three times practise the following drill. Read each syllable exactly as it stands, according to English pronunciation. When practising pronunciation drill do not think about the *meaning* of the words, but concentrate entirely on their *sound*.

Pah-tair noss-tair kwee ays een chay-leess. Sahnk-tee-fee-cháy-toor nom-en too-oom. Ahd-váy-nee-aht ray-n'yoom too-oom. Fee-aht voll-óon-tahss too-ah, see-koot een chay-lo ett een tair-rah. Pah-nem noss-troom kwot-ee-dee-áh-noom dah nob-eess ód-ee-ay. Ett dee-méet-tay nob-eess dáy-bee-tah noss-trah, see-koot ett noss dee-méet-tee-mooss day-bee-tó-ree-booss noss-treess. Ett nay noss een dóo-kahss een ten-taht-see-ón-em. Sedd lée-bair-ah noss ah mah-lo. Ah-men.

Ah-vay Mah-rée-ah, gráht-see-ah play-nah; Dóm-ee-nooss tay-koom. Bay-nay-déek-tah too een moo-lee-áir-ee-boos et bay-nay-déek-tooss frook-tooss ven-treess too-ee, Yay-sooss.

Sahnk-tah Mah-rée-ah, mah-tair Day-ee, o-rah pro nob-eess peck-kah-tó-ree-booss, noonk et een o-rah morr-teess noss-tray.

Gló-ree-ah Pah-tree et Fée-lee-o et Spee-rée-too-ee Sahnk-to. See-koot air-aht een preen-chée-pee-o et noonk et sem-pair, et een sáy-koo-lah say-koo-ló-room. Ah-men.

ACCENTUATION

Every letter must be pronounced, and every syllable be clear and distinct. All syllables should be very even and of more or less equal

duration. The next step is to give shape and meaning to the *words*. This requires a knowledge of accentuation, without which, even though you might pronounce each letter perfectly, your reading would be nothing but a meaningless succession of unrelated syllables. Correct accentuation is necessary to give cohesion to the whole.

Every Latin word of two or more syllables has a tonic accent. This, the soul of the word, is not a stressed lengthened syllable like our English accent. It is not by length that it is given prominence over the other syllables of a word but by a slight raising of the tone. This tonic accent affects either the last syllable but one of a word or the last but two, never any other. In all liturgical books now published the tonic accent is marked in all words of three or more syllables. In words of two syllables, since the accent can affect only the first, there is no need to mark it. Accents are not usually printed over capital letters. Therefore when you see a word of three syllables beginning with a capital, and with no sign you are expected to know that the first syllable has the tonic accent:—*Adjuva*=*ádjuva*. The syllable or syllables following the tonic accent should not be hurried over; on the contrary they should be a shade slower. Read the following words carefully, raising the voice on the syllable marked with the accent sign. Try to feel the lilt of each word, and notice how the accent draws together the separate syllables and gives unity to the word.

De-us; pa-ter; no-men; cæ-lum; ter-ra; pa-nem.

Dó-mi-nus; fí-li-us; spí-ri-tus; pó-pu-lus; gló-ri-a; má-ri-a.*

Vo-lún-tas; di-mít-te; ser-mó-nes; lau-dá-te; ex-áu-di; Ma-rí-a.*

Prin-cí-pi-um; lu-cí-fe-rum; con-sí-li-o; me-mó-ri-a; fí-dé-li-a; ti-mén-ti-bus.

Repeat several times. Be very careful to avoid even the slightest tendency to lengthen the accented syllable or to clip the syllables following it. Allow one beat for each syllable.

Words which have two or more syllables *preceding* their tonic accent have secondary accents to give balance to the whole word. These are never marked; their place is on every second syllable back from the tonic. In a long word these secondary accents act as stepping-stones up to the tonic. Remember that they fall on every second syllable counting back from the tonic, which is always marked; there is no exception to this rule whatever the word.

Read over the following words carefully, raising the voice very slightly on the underlined syllables and still more on the tonic marked with the accent sign.

Mi-se-ré-re; pec-ca-tó-rum; bo-ni-tá-tem; sæ-cu-ló-rum;

Tes-ti-mó-ni-a; in-no-cén-ti-a; cu-sto-dí-e-rít; de-bi-tó-ri-bus.

Be-ne-di-cá-mus; su-per-spe-rá-vi; e-le-va-vé-runt;

* These two words (*Maria*=Mary, and *mária*=oceans) show the importance of correct accentuation. A faulty accent can entirely alter the meaning of a word.

ca-ta-rac-tá-rum; ob-vi-a-vé-runt; ju-di-ci-ó-rum;
 Mi-se-ri-cór-di-a; de-re-lin-quén-ti-bus; cu-sto-di-én-ti-um;
 in-i-qui-tá-ti-bus.

Still longer words may have two secondary accents:—

Ap-pro-pin-qua-vé-runt; ca-lum-ni-a-tó-rem; ge-ne-ra-ti-ó-nem;
 an-ti-ci-pa-vé-runt.
 Sanc-ti-fi-ca-ti-ó-ne; per-e-gri-na-ti-ó-nis; ex-a-cer-ba-ti-ó-ne.
 Ju-sti-fi-ca-ti-ó-ni-bus.

To conclude this chapter it is necessary to call your attention to a fault of pronunciation which is very common in this country: namely, the habit of inserting an *r* between a final vowel *a* and the initial vowel of the following word: **Hosánna(r) in excélsis; misericórdia(r) et véritus.** This fault is not confined to the illiterate as is sometimes supposed; one hears it in the most unexpected places. All the examples given below have recently been noted, similarly mispronounced.

Now the only way to correct the fault is to find its cause. This is always a wrong pronunciation of the vowel *a*. If this vowel is produced too far back in the mouth it attracts the *r* sound and you get *ar* instead of *ah*. Then, when the following word begins with a vowel, this *r* sound is carried over, with the objectionable result noted. Pronounce *ah* well forward in the mouth (see p. 7), and this tendency will disappear.

Repeat the following examples until you are sure you can say them rapidly without introducing the least suggestion of an *r* sound:

perícula-inférni; genimina-ejus; quia-ipse est;
misericórdia-et véritas; ánima mea-in verbo ejus;
misericórdia tua-in sæculum; Dómine, lábia mea-apéries.

If you faithfully carry out all the above directions you should in a very short time be able to read aloud not only correctly but also in a very pleasing manner. Practice in this should be kept up conjointly with what follows.

* * *

You are now ready to enter on the second stage of the journey, namely: learning to *understand* what you read. This will make no great claims on your time or energy. No written work is required, and the book can be used at home or abroad whenever you have a few moments for quiet study. All that is necessary is concentration, the determination to persevere, and a regular daily application to the readings and explanations given. Remember that the secret of success in a work of this kind is frequent revision. Never be in a hurry to go forward, but constantly turn back to what has gone before.

LECTIO I (prima)

We begin our series of readings with a few verses from the opening chapter of the Book of Genesis. Look up Holy Saturday in your Missal, turn to the first Prophecy and read the English translation down to "the second day." Then read very carefully the passage given below.

In principio creávit Deus cælum et terram. Terra autem erat inánis et vácuá, et ténebræ erant super fáciem abyssi: et Spíritus Dei ferebátur super aquas. Dixítque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a ténebris. Appellavítque lucem Diem, et ténebras Noctem: factúmque est vésperé et mane, dies unus.

Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dívidat aquas ab aquis. Et fecit Deus firmaméntum, divisítque aquas, quæ erant sub firmaménto, ab his quæ erant super firmaméntum. Et factum est ita. Vocavítque Deus firmaméntum Cælum: et factum est vésperé et mane, dies secúndus.

Read the above text two or three times very slowly and carefully in order to ensure correct pronunciation. If you are an observant person you will have recognized with pleasure many English words that you are constantly using, and the thought may occur to you that Latin is not, after all, completely foreign to you. Let us try to hunt out these old friends and their relations in their somewhat unfamiliar dress.

In: a preposition with the same meaning as English *in*. Latin *in* may, it is true, have other shades of meaning, but for the present think of it only as English *in*.

Principio: from *principium*, means "beginning" and gives us our word "principle." When one acts according to principle that principle is the cause or *beginning* of the action.

Creávit: part of the verb *creare*: to create. Close observation will reveal the family likeness. Compare also creator and creation.

Deus: God, is the starting-point of our word Deity.

Cælum: a noun meaning heaven, is a near relation of celestial.

Et: a conjunction which means *and*. You are using this every day in the well-known expression *et-cetera* (etc.).

Terram: from *terra*: the earth. Compare this with the expressions *terra-firma*; *terra-cotta*.

Inánis: an adjective meaning *empty* is used in a figurative sense in the English word *inane*.

- Vácuá:** an adjective meaning void, will recall English vacuum.
- Fáciem:** from *facies*: face. The relationship between the two is plain if you note that the letter *i* has disappeared. This however re-appears in facial. Compare also facet.
- Abýssi:** from *abýssus*, you recognize it at once as the original of English abyss.
- Spíritus:** needs no introduction. Spirit and spiritual are direct descendants.
- Super:** a preposition meaning over or above, is found in the English words superlative, superior, etc.
- Aquas:** from *aqua*: water, you will find in English aquatic.
- Lux:** light, has provided the name of a popular kind of soap manufactured by the *Sunlight* Company.
- Bona:** from *bonus*, an adjective meaning good. This has given us bonus, which means: good for. Compare also *bona-fide*.
- Appellávit:** from *appellare*, a verb meaning to call, has its direct English descendant in appellation, appellant, and, further removed, in appeal.
- Diem:** a noun meaning day, is found unaltered in the familiar terms: *ante-meridiem*, *post-meridiem*. Meridiem means mid-day.
- Noctem:** a noun meaning night, has given us nocturnal.
- Factum:** from the verb *facere*: to do or to make, is related to such words as fact, factory.
- Véspere:** from *vesper*, means the evening. It has given us Vespers, the name of the Church's evening office, also the words vesperal; vespertine.
- Unus:** a numeral, means one. All English words which begin with *un* and contain the idea of oneness are descended from *unus*: unity, uniform, unique, etc.
- Firmaméntum:** a noun meaning prop or support, is our firmament, and is used in that sense also in the Latin text.
- Médio:** from *médium*, a noun meaning middle or centre. Compare it with our English word medium.
- Dividat:** from *dividere*, to divide or to separate. It has given us our verb divide.
- Sub:** a preposition meaning under or below, is found as a prefix in many English words such as subject, subordinate, sub-lieutenant, etc.

Vocávit: from *vocáre*, a verb meaning to call, has given us the word vocation.

Secúndus: a numeral, has given second and its derivatives.

* * *

The above list should be sufficient to prove to you that, far from being foreign and unfamiliar, Latin words and expressions form an important part of our everyday speech. This fact, as you will soon realize, makes Latin easily accessible to us and also adds considerable enjoyment to the use of our own language.

THE PICKAXE PROCESS

We have seen that the Latin language reflects the qualities of stony rock. Compact and massive, it uses no unnecessary words, but whenever possible fuses two or more into one, or omits altogether words whose meaning can be easily supplied by the mind. Therefore, in order to penetrate the meaning of a Latin sentence and to be sure that one has missed nothing, it is necessary for the beginner—and sometimes for the advanced student—to go to work with a pickaxe, as it were, pulling apart the closely packed, concise sentences in order to discover a structure that our minds can understand.* Nothing could be more interesting than this pickaxe process, therefore we are going to start on it at once so that you may become familiar with the structure of Latin sentences from the very beginning rather than wait until you have plodded through page after page of grammar and exercises. Our plan is to learn by reading, *Legéndo discimus*. So let us now set to work with a will on the above passage and you will be surprised to find what a delightful pastime it is. In the left hand column you will find the Latin sentences, broken up into tiny fragments; the right hand column gives you the literal translation.

In princípio
Deus creávit
cælum et terram.

Terra autem
erat inánis et vácu
et ténebræ
erant

super fáciem abyssi
et Spíritus Dei
ferebátur

super aquas.

Dixítque Deus=et Deus dixit

Fiat lux

et lux facta est.

Et Deus vidit lucem

quod esset bona

In the-beginning

God created

Heaven and earth.

The-earth but=But the earth

was empty and void

and darknesses=darkness

were

above the-face of-the-abyss

and the-Spirit of-God

was-hovering

above the-waters.

And God said

Let light be (made)

and light was made.

And God saw the-light

that it-was good

* To construe a sentence. The result of this operation is a construction which makes sense to us.

et divisit lucem a ténébris.	and separated the-light from the-darkness.
Appellavitque = et appellavit lucem	And He-called the-light
Diem	Day
et ténébras Noctem:	and the-darkness Night:
factumque-est = et factum-est	and-there-came-to-pass
véspere et mane,	evening and morning,
unus dies.	one day.
Deus dixit quoque:	God said also:
Fiat firmamentum	Let-a-firmament-be (made)
in médio	in the-midst
aquarum	of-the-waters
et dividat aquas	and let-it-separate the-waters
ab aquis.	from the-waters.
Et Deus fecit	And God made
firmamentum,	a-firmament
divisitque = et divisit	and He-separated
aquas	the-waters
quæ erant	which were
sub firmamento,	below the-firmament
ab his	from those
quæ erant	which were
super firmamentum.	above the-firmament.
Et factum-est	And it-was-done
ita.	thus.
Vocavitque Deus = et Deus vocavit	And God called
firmamentum	the-firmament
Cælum:	Heaven:
et factum-est	and there-was-made
véspere et mane,	evening and morning,
secundus dies.	the-second day.

* * *

Read through this construction carefully, pondering over each little fragment. When you have done this several times and begin to feel at home with it, cover up the right hand column and see if you can understand the Latin without its aid. When you can do this, turn back to the original version of the text and read it through once more. Do you not understand it now as well as though it were your own language (as indeed it soon will be)? Is there anything you cannot grasp? Surely not. No doubt your understanding of it is somewhat hazy; you do not grasp clearly all the *details*. Do not let that worry you, since it is quite as it should be. If you were learning a foreign language in its own country your first understanding of it would be conveyed to you through a vague general impression of the meaning, not through a clear grasp of details. In this natural way of acquiring knowledge detail comes last, not first. Therefore, in all the readings that are to follow be content to understand only the

general meaning of all that has not yet been studied in detail. One or two points will be explained in each chapter; these you should master thoroughly so as to be able to recognize them without hesitation wherever you meet them. For the rest be content to take on trust the translation given. The why and wherefore you will understand later. In this way you will be learning without effort far more than you realize.

THE CASES OF NOUNS

You have no doubt been puzzled by the fact that in the above text one and the same noun is presented in different forms. Thus the word *light* is rendered both as *lux* and *lucem*; *waters* as *aquas* and *aquis*; *firmament* appears as *firmaméntum* and *firmaménto*. Why is this? The answer is that

a Latin noun modifies its ending according to its function in the sentence to which it belongs.

This need not surprise you, for the same thing happens in certain English words. Take the sentence:

He asked the boy to bring him a book.

He and *him* refer to one and the same person. They represent two different functions of one and the same word. Such modifications in the form of a word to indicate a different rôle in the sentence are called inflexions.* Inflexions of nouns are named *cases*. The following examples will help you to understand the use of the six cases of Latin nouns.

Name of Case	Example of use	Latin translation
Nominative	The Lord is my strength	Dóminus fortitúdo mea
Vocative	Hear us, O Lord .	Exáudi nos, Dómine .
Accusative	Praise ye the Lord .	Laudáte Dóminum .
Genitive	Behold the handmaid of the Lord	Ecce ancílla Dómini .
Dative	Sing ye to the Lord .	Cantáte Dómino .
Ablative	An Angel was sent by the Lord .	Missus est Angelus a Dómino .

From these examples you see at once the advantage of the use of cases. First it makes for conciseness, for where English is obliged to use two or three words Latin uses only one. Then it gives a delightful freedom to the sentence, for the function of a word being clearly shown by its ending, Latin is not, like English, tied down to a certain fixed order of words. They may be placed in practically any order, there being no danger of the meaning going astray, though to beginners it does often seem to be playing hide and seek. You will soon begin to realize that this independence of position adds great force to the language.

* Other words besides nouns are subject to inflexions in Latin.

Look carefully at the above examples. You see that the Nominative is the case of the subject of a sentence; the Accusative that of the direct object. The Genitive is the " of " case as well as our English possessive case; the Dative is the " to or for " case, and the Ablative the " by, with, or from " case, with a few other uses which you will learn in due course. The Vocative presents no difficulty; it is simply the case of direct address or invocation. In the majority of nouns this case is the same as the Nominative.

The complete list of all the different cases of a noun is called a *declension*. To decline a noun is to go through all the cases in order, as in the above table. There are five declensions of Latin nouns. This does not mean that every noun can be declined in five different ways, but that some nouns belong to the first declension, others to the second and so on. To-day's LECTIO (reading) gives us the opportunity of studying the first and second declensions. As model words we will take **terra**, **Dóminus** (which you already partly know), and **Verbum**. Before beginning to study them make sure you have grasped the meaning and use of cases as explained above. Do not attempt to learn them by rote like a parrot, but ponder over them with your reason and make short English sentences on the model of those given above to illustrate their use. When you have done this study the table below.

Terra = the earth
the land

Dóminus = Lord, master.
Verbum = word,

SINGULAR

1		2	
Nom.	terra	Dóminus	verbum
Voc.	terra	Dómine	verbum
Acc.	terram	Dóminum	verbum
Gen.	terræ	Dómini	verbi
Dat.	terræ	Dómino	verbo
Abl.	terra	Dómino	verbo

PLURAL

1		2	
Nom.	terræ	Dómini	verba
Voc.	terræ	Dómini	verba
Acc.	terras	Dóminos	verba
Gen.	terrârum	Dominórum	verbórum
Dat.	terrís	Dóminis	verbis
Abl.	terrís	Dóminis	verbis

Note very carefully the similarity between these three forms, and also their differences.

Nouns declined like *terra* are—with a few exceptions—all of the feminine gender; those declined like *Dóminus* are—with a few exceptions—masculine, and those following *verbum* are all neuter with no exceptions. Below you will find under their models the nouns you already know belonging to these two declensions.

I	2	
Terra	Dóminus	Verbum
aqua = water	abyssus = abyss	cælum = heaven
ancilla = handmaid	ángelus = angel	débitum = debt
glória = glory	Deus = God	fírmaméntum = prop
grátia = grace	fílius = son	malum = evil
María = Mary		médium = middle
sapiéntia = wisdom		princípium =
regína = queen		beginning
ténebræ = darkness*		regnum = kingdom
		sæculum = century

Now turn back again to the "Lectio" and read through the passage once more, utilizing the additional knowledge you have acquired by the study of these two declensions. Does it not already seem much clearer?

PRONUNCIATION DRILL

Before leaving this Lectio practise the following drill several times. Remember to concentrate entirely on the sound of the words.

Een preen-chée-pee-o kray-áh-veet Day-ooss chay-loom et tair-rahm. Tair-rah ow-tem air-aht een-áh-neess et váh-koo-ah, et táy-nay-bray air-ahnt soo-pair fáh-chee-em ah-bées-see: et Spée-ree-tooss Day-ee fair-ay-báh-toor soo-pair ah-kwahss. Deek-séet-kway Day-ooss: Fee-aht looks: Et fahk-tah est looks. Et vee-deet Day-ooss loo-chem kwod ess-set bonn-nah: et dee-vee-seet loo-chem ah táy-nay-breess. Ahp-pell-lah-véet-kway loo-chem dee-em, et táy-nay-brahss nock-tem: fahk-tóom-kway est vés-pair-ay et mah-nay, dee-ays oo-nooss.

Deek-seet kwock-kway Day-ooss: Fee-aht feer-mah-mén-toom een máy-dee-o ah-kwáh-room: et dée-vee-daht ah-kwahss ahb ah-kweess. Et fay-cheet Day-ooss feer-mah-mén-toom, dee-vee-séet-kway ah-kwahss, kway air-ahnt soob feer-mah-mén-to, ahb eess kway air-ahnt soo-pair feer-mah-mén-toom. Et fahk-toom est ee-tah. Vock-ah-véet-kway Day-ooss feer-mah-mén-toom chay-loom: et fahk-toom est vés-pair-ay et mah-nay, dee-ays say-kóon-dooss.

* Ténebræ is plural in form but singular in meaning like our word news.

Practise this drill over and over again until you can read it easily and without hesitation. Then go back and read the original text aloud once more, comparing with the transliterated pronunciation any sounds of which you may still feel doubtful.

Now a final silent reading of the text to make sure its meaning is quite clear to you, then end your day's study with the following short prayer:—

*Regina Sapiéntiæ,
ora pro me.*

LECTIO II (secúnda)

Look up the Gospel for the Feast of Holy Innocents and read attentively the English translation given in your Missal. Next learn the vocabulary (list of words) which follows the Lectio. Then read the Latin text here given. Read it aloud so as to become familiar with the sound of the words. Be very careful about pronunciation and accentuation, turning back continually to the rules whenever in doubt. Make it a point of honour to pronounce the language of our holy Mother Church as beautifully and reverently as possible. Time spent on this will be well rewarded.

In illo témpore: Angelus Dómini appáruit in somnis Joseph, dicens: Surge, et áccipe púerum et matrem ejus, et fuge in Ægýptum, et esto ibi usque dum dicam tibi. Futúrum est enim ut Heródes quærat púerum ad perdéndum eum. Qui consúrgens, accépit púerum et matrem ejus nocte, et secéssit in Ægýptum: et erat ibi usque ad óbitum Heródis; ut adimplerétur quod dictum est a Dómino per Prophétam dicéntem: Ex Ægýpto vocávi Fílium meum. Tunc Heródes, videns quóniam illúsus esset a Magis, irátus est valde, et mittens occídit omnes púeros qui erant in Béthlehem et in ómnibus fínibus ejus, a bimátu et infra, secúndum tempus quod exquisierat a Magis. Tunc adimplétum est quod dictum est per Jeremíam Prophétam dicéntem: Vox in Rama audíta est, plorátus et ululátus multus: Rachel plorans fílios suos, et nóluit consolári, quia non sunt.

VOCABULARY

Nouns	Meaning	Pronunciation
angelus , i. m.	an angel	ahn-jay-loos
Ægýptus , i. f.	Egypt	ay-jeep-toos
filius , i. m.	a son	fee-lee-ooss
magus , i. m.	a magician	mah-gooss
prophéta , æ, m.	a prophet	proff-ay-tah
puer , púeri. m.	a boy	poo-air
Rama , æ. f.	Rama, a place	rah-mah
somnus , i. m.	a short sleep	som-noos

CAUTION.—In order that you may be constantly reminded of the correct sound of **e** and **o** the transliteration of certain words has to forgo the correct division of syllables. In words other than monosyllables when a vowel is followed by a single consonant only, that consonant is the initial letter of the *next* syllable: e.g. **no-men** not *nom-en*; **pro-phé-ta** not *proph-é-ta* (*ph*=the *f* sound, counts as a single consonant). Therefore once you have got your vowel sound right by reading it as it stands in the transliterated syllable, mentally carry over the consonant to the next syllable: *nom-en*.

We will now set to work on the text, breaking up the sentences into small fragments as before.

In illo témpore:
 Angelus Dómini
 appáruit Joseph
 in somnis
 dicens: Surge,
 et áccipe púerum
 et matrem ejus
 et fuge
 in Ægýptum;
 et esto ibi
 usque dum
 dicam tibi.
 Futúrum-est enim
 ut Heródes quærat
 púerum
 ad perdéndum eum.
 Qui
 consúrgens
 accépit púerum
 et matrem ejus
 nocte,
 et secéssit
 in Ægýptum;

At that time:
 an-Angel of-the-Lord
 appeared to-Joseph
 in sleep
 saying: Rise-up,
 and take the-Boy
 and the-Mother of-Him
 and flee
 into Egypt;
 and be there
 until
 I-shall-tell thee.
 For it-will-come-to-pass
 that Herod will-seek
 the-Boy
 to destroy Him.
 Who (=And he, Joseph),
 rising-up
 took the-Boy
 and the-Mother of-Him
 by-night,
 and withdrew
 into Egypt;

et erat ibi
 usque ad
 óbitum Heródis;
 ut adimplerétur
 quod dictum-est
 a Dómino
 per Prophétam
 dicéntem:
 Vocávi Fílium meum
 ex Ægýpto.
 Tunc Heródes
 videns quóniam
 illúsus-esset
 a Magis,
 irátus-est
 valde,
 et mittens
 occidit omnes púeros
 a bimátu
 et infra
 qui erant
 in Bétlehem
 et in ómnibus fínibus
 ejus,
 secúndum tempus
 quod exquisierat

a Magis.
 Tunc adimplétum-est
 quod dictum-est
 per Jeremíam Prophétam
 dicéntem:
 Vox audíta-est
 in Rama,
 plorátus multus
 et ululátus;
 Rachel plorans
 filios suos
 et nóluit
 consolári
 quia
 non sunt.

and was there
 until
 the-death of-Herod;
 that it-might-be-fulfilled
 that which-was-spoken
 by the Lord
 through the-Prophet
 saying:
 I-have-called my Son
 out-of Egypt.
 Then Herod
 seeing that
 he-had-been-tricked
 by the-wise-men,
 was-wrathful
 exceedingly,
 and sending
 he-killed all the-boys
 from two-years-old
 and below
 who were
 in Bethlehem
 and in all the-borders
 of-it,
 according-to the-time
 which he-had-sought-out (by
 enquiry)
 from the-wise-men.
 Then it-was-fulfilled
 that-which was-spoken
 by Jeremy the-Prophet
 saying:
 A-voice was-heard
 in Rama,
 lamentation much
 and shrieking;
 Rachel bewailing
 her sons
 and she-would-not
 be-consolated
 because
 they-are not.

* * *

Treat the above construction as you did Lectio I, working at it until you know the meaning of each fragment. Do not allow yourself to be held up by anything that is not yet clear to you. Your method in working at these constructions should be twofold: first to accept

on trust constructions which your present knowledge does not enable you to understand; secondly, to be absolutely clear about every point which is within your knowledge. Thus take the phrase *In illo tempore* just as it stands without attempting to analyse it, but do not dismiss *Angelus Domini* in the same way. Here you know all there is to know about both words, how they are declined, and their function in the sentence. Do not therefore be content with merely noting that the one is a Nominative and the other a Genitive, but ask yourself why each case is used. *Angelus* Nominative because it is the subject of the sentence; *Domini* Genitive because it is the "of" case. Do the same with *Filius meus*; *filius* Accusative singular of *filius*, second declension noun, masculine gender. Why Accusative? Because it is the direct object of the verb *Vocaui*=I have called. It answers the question; What? or Whom? Never omit this type of scrutiny. You will thoroughly enjoy it and it will prove of immense help in fixing each new item of knowledge in your understanding. Below are a few more indications which will shed a little more light on this Lectio.

HEBREW NAMES

Joseph, Jerúsalem, Israel and certain other Hebrew names used in Holy Scripture are not declined, but remain invariable. Note, however, that the name *Joseph* when it refers to a non-scriptural person is declined as a second declension noun: *Joséphus*, i.

SECOND DECLENSION NOUNS ENDING IN -ER

A few nouns of the second declension have a nominative singular ending in *-er* instead of *-us*. Most of them omit the vowel *e* in all cases except the nominative singular; *puer* and three others retain the *e* as shown below:—

Omit <i>e</i> <i>magíster</i> , <i>liber</i> , etc.		Retain <i>e</i> <i>puer</i> , <i>gener</i> , <i>socer</i> , <i>vesper</i> *	
Nom. Voc.	<i>magíster</i>	<i>puer</i>	<i>gener</i>
Acc.	<i>magístrum</i>	<i>púerum</i>	<i>génerum</i>
Gen.	<i>magístri</i>	<i>púeri</i>	<i>géneri</i>
Dat.	<i>magístro</i>	<i>púero</i>	<i>género</i>
Abl.	<i>magístro</i>	<i>púero</i>	<i>género</i>

* *gener*=son-in-law; *socer*=father-in-law; *vesper*=the evening star.

Other nouns which *drop e* are: *ager*, *agri*=a field (related to agriculture); *caper*, *capri*=a goat (which is found in capricious); *faber*, *fabri*=a worker in metals or stone (is the ancestor of fabricate); *magíster*=a master (related to magistrate).

THE GENDER OF NOUNS.

In Latin the classification of nouns according to *Gender* differs somewhat from our English usage, though in one respect it is the same. The name of any person of the male sex is classified as masculine gender, the name of any person of the female sex is feminine gender. Thus **prophéta**, æ (m) a prophet; **puer**, **púeri** (m) a young boy; **regína**, æ (f) a Queen. But whereas in English only the names of living beings are classified as masculine and feminine, all others being neuter, in Latin the names of many inanimate objects may be either masculine or feminine. This need not surprise us for in English too, many things which the dictionary would classify as neuter are referred to as "he" or "she" either by persons who have some intimate connexion with them, or in the language of poetry. Have you ever heard a sailor speak of his ship as "it"? Is not the sun often referred to as "he," and the moon as "she"? You could find many instances in English of this custom which may help you to understand the Latin usage according to which a large number of inanimate objects are personified as masculine or feminine. All names of countries for example are feminine, even though their nominative singular may end in *-us*. Thus above, you have **Ægyptus**, i (f). All names not treated as masculine or feminine are included under the heading of neuter nouns. (*Ne uter* means neither the one nor the other).

THE VOCATIVE CASE

You have seen that nouns of the second declension with nominative singular in *-us* have a special form ending in *e* for the case of direct address in the singular. Remember, however, that the words **Deus** and **Agnus** never use this form but simply give the nominative for the case of direct address. Thus you would say **Dómine**=O Lord! but **Deus**=O God! **Agnus Dei**=O Lamb of God. Nouns ending in *ius* like *filius* simply drop *us* for their vocative singular. **Fili Dei**=O Son of God; **Sancte Gregóri**=O Saint Gregory. All other nouns have their vocative the same as their nominative.

Now do not think it necessary to learn straight off all the above points. Simply read through them attentively, turning back after each to verify its application in the text. Verify as often as necessary and you will soon find you have assimilated them all. Read through the *Lectio* again with the translation given in your Missal and revise *Lectio I*. Then memorize the following short aspiration:—

Dómine meus et

Deus meus!

LECTIO III (tértia)

To-day's Lectio is the Gospel for the sixth Sunday after the Epiphany. Read the translation very carefully, learn the vocabulary; then read the Latin text, first silently, then aloud.

In illo témpore: Dixit Jesus turbis parábolam hanc: Símile est regnum cælórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, majus est ómnibus oléribus, et fit arbor, ita ut vólucres cæli véniant, et hábitent in ramis ejus. Aliam parábolam locútus est eis: Símile est regnum cælórum ferménto, quod accéptum múlter abscondit in farínæ satis tribus, donec fermentátum est totum. Hæc ómnia locútus est Jesus in parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per Prophétam dicéntem: Apériam in parábolis os meum, eructábo abscondita a constitutióne mundi.

VOCABULARY

Nouns	Meaning	Pronunciation
ager, agri, <i>m.</i>	field	ah-jair; ah-gree
farína, æ, <i>f.</i>	flour; meal	fah-ree-nah
ferméntum, <i>i, n.</i>	leaven	fair-men-toom
mundus, <i>i, m.</i>	world	moon-doos
parábola, æ, <i>f.</i>	parable	pah-rah-bol-ah
satum, <i>i, n.</i>	measure of corn	sah-toom
turba, æ, <i>f.</i>	crowd	toor-bah

N.B.—Latin has no equivalent for *a* and *the*; **ager** may mean *a field*; *the field* or simply *field*. You must be guided by the general sense of the passage.

Now set to work on the construction in the same manner as for the two preceding Lectiones.

In illo témpore:

Jesus dixit

hanc parábolam

turbis:

Regnum cælórum

est símile

grano sinápis

quod accípiens

homo seminávit

in agro suo:

quod est mínimum

quidem

ómnibus semínibus:

cum autem

créverit

est majus

At that time

Jesus spoke

this parable

to-the-crowds:

The-kingdom of-the-Heavens

is like

unto-a-grain of-mustard

which taking

a-man sowed

in his field;

which is the-least

indeed

among all seeds:

when however

it-shall-have-grown (= is grown)

it-is greater

ómnibus oléribus,
 et fit arbor,
 ita ut
 vólucres cæli
 véniant et hábitent
 in ramis ejus.
 Locútus est
 áliam parábolam
 eis:
 Regnum cælórum
 est símile ferménto
 quod accéptum
 mûlier abscondit
 in tribus satis farínæ
 donec
 totum fermentátum est.
 Jesus locútus-est
 ómnia hæc
 ad turbas
 in parábolis:
 et
 non-loquebátur eis
 sine parábolis:
 ut implerétur
 quod dictum-erat
 per Prophétam
 dicéntem:
 Apériam os meum
 in parábolis,
 eructábo abscondita
 a constitutióne mundi.

than all herbs,
 and becomes a-tree,
 in-such-wise that
 the-birds of-the-air
 come and dwell
 among the-branches of-it.
 He spoke
 another parable
 to-them:
 The-kingdom of-the-heavens
 is like to-leaven
 which having taken
 a-woman hid
 in three measures of-flour
 until
 the-whole was leavened.
 Jesus spoke
 all these-things
 to the-crowds
 in parables:
 and
 He-used-not-to-speak to-them
 without parables:
 that it-might-be-fulfilled
 which had-been-spoken
 through the-Prophet
 saying:
 I-will-open my mouth
 in parables,
 I-will-utter things-hidden
 from the-foundation of-the-world.

* * *

THE FIVE DECLENSIONS

Now that you have a good working knowledge of the mechanism of declensions you are ready for a general view of all five types.

I	II	III		IV	V
Terra	Dóminus	Homo	Ovis	Spíritus	Dies
Earth	Lord	Man	Sheep	Spirit	Day

SINGULAR

Nom.	Terra	Dóminus	Homo	Ovis	Spíritus	Dies
Voc.	Terra	Dómine	Homo	Ovis	Spíritus	Dies
Acc.	Terram	Dóminum	Hóminem	Ovem	Spíritum	Diem
Gen.	Terræ	Dómini	Hóminis	Ovis	Spíritus	Diéi
Dat.	Terræ	Dómino	Hómini	Ovi	Spíritui	Diéi
Abl.	Terra	Dómino	Hómine	Ove	Spíritu	Die

PLURAL

Nom. Voc.	Terræ	Dómini	Hómínes	Oves	Spíritus	Dies
Acc.	Terras	Dóminos	Hómínes	Oves	Spíritus	Dies
Gen.	Terrárum	Dominórum	Hóminum	Ovium	Spírituum	Diérum
Dat. Abl.	Terris	Dóminis	Homínibus	Ovibus	Spíritibus	Diébus

The above table shows you the five different types of declensions for masculine and feminine nouns. Notice that the third declension has two forms for the Genitive plural: **um** for some words, both masculine and feminine; **ium** for others, both masculine and feminine. Just lodge this fact in your memory to aid you with future reading. Neuter nouns, which are found only in the second, third and fourth declensions, have a peculiarity of their own: the Accusative case ending is the same as the Nominative-Vocative, singular and plural respectively, and in the plural these identical cases always end with the vowel **a**. The following table makes this clear.

II	III		IV
Verbum	Opus	Altáre	Cornu
Word	Work	Altar	Horn

SINGULAR

Nom. Voc.	Verbum	Opus	Altáre	Cornu
Acc.	Verbum	Opus	Altáre	Cornu
Gen.	Verbi	Operis	Altáris	Cornus
Dat.	Verbo	Operi	Altári	Córnuí
Abl.	Verbo	Opere	Altári*	Cornu

PLURAL

Nom. Voc.	Verba	Opera	Altária	Córnuā
Acc.	Verba	Opera	Altária	Córnuā
Gen.	Verbórum	Operum	Altárium	Córnuum
Dat. Abl.	Verbis	Opéribus	Altáribus	Córribus

The above tables are for reference only. Do not attempt to learn them off by heart, but just read them through attentively once or twice, noting similarities and differences. Then study the following

* Neuter nouns of the third declension which have a Nominative singular ending in **re** or **le**—or simply **r** or **l**, having dropped final **e**—have their Ablative singular ending in **i**, not **a**. This class of nouns has its Nominative plural in **ia**. Here are a few: **animal**, **animáls**=animal; **cubile**, **cubíls**=bed; **exémplar**, **exempláris**=pattern; **mare**, **maris**=ocean; **memoriále**, **memoriáls**=memorial.

list which gives all nouns used up to this point, classified according to their declension. Each is given in the Nominative singular followed by the ending of its Genitive singular and the indication of its gender. All these words you should try to memorize.

FIRST DECLENSION

Aqua , aquæ, <i>f.</i> ...	... water
farína , farinæ, <i>f.</i> ...	... flour; meal
glória , glóriæ, <i>f.</i> ...	... glory
grátia , grátia, <i>f.</i> ...	... grace
hora , horæ, <i>f.</i> ...	... hour
parábola , parabolæ, <i>f.</i> ...	... parable
prophéta , prophétæ, <i>m.</i> ...	... prophet
ténebræ , <i>f.</i> (<i>no singular</i>) ...	... darkness
terra , terræ, <i>f.</i> ...	... earth

SECOND DECLENSION

abýssus , abýssi, <i>m.</i> ...	... abyss
Ægýptus , Ægýpti, <i>f.</i> ...	... Egypt
ager , agri, <i>m.</i> ...	... field
ángelus , ángeli, <i>m.</i> ...	... angel
argéntum , argénti, <i>n.</i> ...	... money
cælum , cæli, <i>n.</i> ...	... heaven; sky
débitum , débiti, <i>n.</i> ...	... debt
Deus , Dei, <i>m.</i> ...	... God
ferméntum , ferménti, <i>n.</i> ...	... leaven
filius , filii, <i>m.</i> ...	... son
firmaméntum , firmaménti, <i>n.</i> ...	... support; prop
granum , grani, <i>n.</i> ...	... grain
magus , magi, <i>m.</i> ...	... magician; wise man
malum , mali, <i>n.</i> ...	... evil; evil deed
médium , médi, <i>n.</i> ...	... middle
mundus , mundi, <i>m.</i> ...	... world; universe
princípium , princíp, <i>n.</i> ...	... beginning
puer , pueri, <i>m.</i> ...	... child; boy; servant
ramus , rami, <i>m.</i> ...	... branch
regnum , regni, <i>n.</i> ...	... kingdom
sæculum ,* sæculi, <i>n.</i> ...	... age; generation; world
satum , sati, <i>n.</i> ...	... a measure of corn; <i>also</i> crops
somnus , somni, <i>m.</i> ...	... sleep
totum , toti, <i>n.</i> ...	... the whole

* Accentuate the first syllable. It is not usual to print the accent sign over a digraph.

THIRD DECLENSION

homo , hóminis, <i>m.</i>	...	...	man
juvénus , juventútis, <i>f.</i>	...	...	time of youth
léctio , lecciónis, <i>f.</i>	...	...	reading; lesson
lux , lucis, <i>f.</i>	...	...	light
mater , matris, <i>f.</i>	...	...	mother
mors , mortis, <i>f.</i>	...	...	death
múlier , mulieris, <i>f.</i>	...	...	woman
nomen , nóminis, <i>n.</i>	...	...	name
nox , noctis, <i>f.</i>	...	...	night
olus , óleris, <i>n.</i>	...	...	herb; vegetable
orátio , oratiónis, <i>f.</i>	...	...	prayer
os , oris, <i>n.</i>	...	...	mouth
pater , patris, <i>m.</i>	...	...	father
peccátor , peccatóris, <i>m.</i>	...	...	sinner
semen , séminis, <i>n.</i>	...	...	seed
sinápi , sinápis, <i>n.</i>	...	...	mustard
tempus , témporis, <i>n.</i>	...	...	time
tentátio , tentatiónis, <i>f.</i>	...	...	temptation
venter , ventris, <i>m.</i>	...	...	womb
vólucris , vólucris, <i>f.</i>	...	...	bird
volúntas , voluntátis, <i>f.</i>	...	...	will
vox , vocis, <i>f.</i>	...	...	voice;

FOURTH DECLENSION

bimátus , bimátus, <i>m.</i>	...	...	age of two years
fructus , fructus, <i>m.</i>	...	...	fruit
óbitus , óbitus, <i>m.</i>	...	...	death
plorátus , plorátus, <i>m.</i>	...	...	wailing; weeping
spíritus , spíritus, <i>m.</i>	...	...	breath; wind; spirit
ululátus , ululátus, <i>m.</i>	...	...	howling; ululation

FIFTH DECLENSION

dies , diéi, <i>m.</i> and <i>f.</i>	...	...	day
fácies , faciéi, <i>f.</i>	...	...	face; surface
spes , spei, <i>f.</i>	...	...	hope

If you have studied the above list attentively you will have noticed that whereas the Nominative singular of First, Fourth and Fifth declension nouns respectively all end in the same way, and that the Second declension presents only two types of ending, the long list of Third declension nouns shows no typical Nominative singular ending. How then could we tell to which declension these nouns belong? From their Genitive singular which always ends in *is*. This brings us to an important statement:—

Nouns are classified according to the final syllable of their Genitive singular. Thus:—

Nouns whose Genitive singular ends in æ belong to the					First				
					Declension				
"	"	"	"	"	i	"	"	"	Second
									Declension
"	"	"	"	"	is	"	"	"	Third
									Declension
"	"	"	"	"	us	"	"	"	Fourth
									Declension
"	"	"	"	"	ei	"	"	"	Fifth
									Declension

Therefore the declension of any noun is recognized from its Genitive singular. That is why all dictionaries give the Genitive singular ending immediately after the Nominative, since the Nominative alone is no sure guide to the declension. Take for instance, a noun like *juvénus*: youth. At first sight you might think it belonged to either the second or fourth declension. Actually it is a third declension noun; its Genitive singular is *juventútis*. Cut off the ending *is* and you have the stem from which spring all the other cases, both in the singular and in the plural. All you have to do therefore is to compare the derived cases with those of the model: *homo*. Thus Acc. *juventút-em*; Dat. *juventút-i*; Abl. *juventút-e*; etc.

After you have studied the above tables, vocabulary and remarks you should at your leisure go back to the beginning and read through again all three Lectiones, verifying the nouns and naming the case used.

Meus Mea Meum

Dómine meus, et Deus meus.

Vocávi filium meum.

Apériam os meum.

You have certainly noticed these two different ways of rendering the possessive adjective "my" in the texts already studied and you have no doubt instinctively applied your knowledge of declensions to account for the difference. You are therefore prepared to learn that this word is subject to all the other case inflexions, since of necessity it is so closely bound to the noun it qualifies as to make almost one with it. Moreover the association goes still further than mere identity of case; it extends to number and also to gender. This may perhaps strike you as strange and unnecessary. "My" you say refers to me and therefore is invariable. It has nothing to do with the object I claim to possess. A little reflection however will show how much more logical the Latin language is in this respect than our own.

Suppose, for example, a man says: my mother. The two words not only call up in his mind a whole set of images of one special kind, but also in a manner they exercise an influence on all possible actions of his in connection with the subject of those images. His conduct—

if he is normal—will be modified by the fact that the subject is a woman and his own mother. If he says: my father, the mental images and possible modifications of action are entirely different. Again a different set of images and potential reactions if he says: my money. All this is self evident. *Possession of any kind immediately involves limitation.* By laying claim to anything I cannot alter its nature to make it resemble me; it, on the contrary, can and necessarily does modify, to some extent, all my actions concerning it, by imposing a whole set of duties or responsibilities, pleasant or onerous as the case may be.

You will then appreciate the fact that our Catholic mother tongue delicately insists on this psychological truth by making the possessive adjective agree with the noun it qualifies, in gender, number and case.

Nom. Voc.	Mater mea	Pater meus	Argéntum meum
Acc.	Matrem meam	Patrem meum	Argéntum meum
Gen.	Matris meæ	Patris mei	Argénti mei
Dat.	Matri meæ	Patri meo	Argénto meo
Abl.	Matre mea	Patre meo	Argénto meo

You notice that the agreement does not extend to the *declension*; mea, meus, meum—belong to the first and second declensions and nothing can alter that. It is not the *nature* of the possessive adjective which is modified but only its *behaviour*, which must accommodate itself to that of the noun it accompanies.

Note also the position of *meus*. Normally it is placed after the noun it refers to. This again is logical. The person or object represented by the noun exists independently of my claim to possession. Logically therefore it takes precedence. Nevertheless, since Latin is absolutely free in the arrangement of the words in a sentence, you will occasionally find *meus* preceding the noun. In prose this is generally to give emphasis. Thus in the Confiteor you find *mea culpa* and not *culpa mea* because of the need of strongly emphasizing the fact that the fault is "my own fault."

When reading, always notice these subtle touches which help to make one's understanding of the text so much more vivid.

Before leaving this Lectio just run your eye over the prepositions used: *a*, *in* and *sine* followed by the ablative; *ad* followed by the accusative. Notice that *in + abl.* is not necessarily translated by *in*. It may mean: *among* or *on*. Notice also *a + abl.* = *from*; to express *from such a time*; thus *a constitutióne mundi* = from the creation of the world (up till now).

a juventúte = from the time of youth (up till now).

Now a final reading of the Lectio to consolidate all your gains. Then learn and often use the following beautiful ejaculatory prayer:

*Tu es, Dómine, spes mea
a juventúte mea.*

LECTIO IV (quarta)

To-day's Lectio is the Gospel for the first Sunday in Lent. Study attentively the translation given in your Missal, learn the vocabulary, read the Latin text as before first silently, then aloud, paying great attention to the pronunciation.

In illo témpore: Ductus est Jesus in desértum a Spíritu, ut tentarétur a diábolo. Et cum jejúnasset quadragínta diébus, et quadragínta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei: Si Fílius Dei es, dic ut lápidés isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo; sed in omni verbo, quod procédit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum super pinnáculum templi, et dixit ei: Si Fílius Dei es, mitte te deórsum. Scriptum est enim: Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsum valde: et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei: Hæc ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus: Vade, Sátana: scriptum est enim: Dóminum Deum tuum adorábis, et illi soli sérvies. Tunc reliquit eum diábolus: et ecce Angeli accessérunt et ministrábant ei.

VOCABULARY

Nouns	Meaning	Pronunciation
desértum , i, n.	desert	day-sair-toom
diábolus , i, m.	devil	dee-ah-bo-looss
pinnáculum , i, n.	pinnacle	peen-nah-koo-loom
templum , i, n.	temple	tem-ploom
cívitas , átis, f.	city	chee-vee-tahss
lapis , lápidis, m.	stone	lah-peess
panis , panis, m.	bread; loaf	pah-neess
pes , pedis, m.	foot	pays
tentátor , tentatóris, m.	tempter	ten-tah-tor

When you have thoroughly memorized all these words, set to work on the construction, working at it in the same way as before.

In illo témpore:

At that time

Jesus dúctus est

Jesus was led

a Spíritu

by the-Spirit

in desértum

into the-desert

ut tentarétur

that he-might-be-tempted

a diábolo.

by the-devil.

Et cum jejúnasset

And when He-had-fasted

quadragínta diébus

forty days

et quadragínta nóctibus

and forty nights

póstea esúriit.
 Et tentátor accédens
 dixit ei:
 Si es Fílius Dei
 dic ut
 isti lápidés
 fiant panes.
 Qui respóndens, dixit:
 Homo non vivit
 in solo pane
 sed
 in omni verbo
 quod procédit
 de ore Dei.
 Tunc
 diábolus assúmpsit eum
 in sanctam civitátem
 et státuit eum
 super pinnáculum templi
 et dixit ei:
 Si es Fílius Dei
 mitte te
 deórsum.
 Scriptum est enim:
 Quia
 " mandávit
 Angelis suis
 de te
 et tollent te
 in mánibus
 ne forte
 offéndas pedem tuum
 ad lápidem."
 Jesus ait illi:
 Rursum
 scriptum est:
 " Non tentábis
 Dóminum Deum tuum."
 Iterum
 diábolus assúmpsit eum
 in montem excélsum valde
 et osténdit ei
 ómnia regna mundi,
 et glóriam eórum,
 et dixit ei:
 dabo tibi
 ómnia hæc
 si cadens

afterwards He-was-hungry.
 And the-tempter, approaching
 said to-Him:
 If thou-art the-Son of-God
 say that (command that)
 these stones
 become loaves.
 Who (and He) answering, said:
 A-man lives not
 by bread only
 but
 by every word
 which proceeds
 from the-mouth of-God.
 Then
 the-devil took-up Him
 into the-holy city
 and set Him
 upon a-pinnacle of-the-temple
 and said to-Him:
 If thou-art the-Son of-God
 send thyself
 down-below.
 For it-is written:
 that
 " He-has-given-a-command
 to-his Angels
 concerning thee
 and they-shall-bear thee
 in [their] hands
 lest perhaps
 thou-shouldst-dash thy foot
 against a-stone."
 Jesus said to-him:
 Again (on the other hand)
 it-is written:
 " thou-shalt-tempt not
 the-Lord thy God."
 Once-more
 the-devil took-up Him
 into a-very high mountain
 and showed to-Him
 all the-kingdoms of-the-world,
 and the-glory of-them,
 and said to-Him:
 I-will-give to-thee
 all these
 if falling-down

adoráveris me.	thou-shalt-have-adored me.
Tunc Jesus dixit ei:	Then Jesus said to-him:
Vade, Sátana,	Go-away, Satan,
scriptum est enim	for it-is written
" Adorábis Dóminum Deum tuum	"thou-shalt-adore the-Lord thy God
et sérvies	and thou-shalt-serve
illi soli."	Him alone."
Tunc diábolus reliquit eum	Then the-devil left Him
et ecce	and behold
Angeli accessérunt	Angels drew-near
et ministrábant ei.	and ministered to-Him.

When you have mastered this, go back and read the *Lectio* once more, then study very carefully the following remarks.

Extension of *Meus, mea, meum*.

Let us consider again the sentence "I have called my son". Suppose you made that remark to a friend. He or she might reply: "Indeed! you have called *your* son," and later, mentioning the fact to a third person, would say: "He has called *his* son" or "She has called *her* son" as the case might be.

You see that the son referred to in all three instances is one and the same person; the relationship also is the same, only viewed from a different angle. It is clear therefore that the agreement of the possessive adjective will be the same: masculine, singular, accusative. So we have:—

I have called my son = *Vocávi filium meum*.

You have called your son = *Vocavísti filium tuum*.

He } has called { *his* } son = *Vocávit filium suum*.
 She } { *her* }

Thus *tuus, a, um* and *suus, a, um* act in the same way as *meus, a, um*.

Now try to memorize those three sentences. Notice that *suus* may stand either for his or her. The adjective tells you nothing about the gender of the possessor any more than *my* in English tells you whether the subject speaking is masculine or feminine. Since, however, the context always provides the clue this does not constitute a difficulty. Take the case of:

Homo seminávit in agro suo.

Rachel plorans filios suos.

There is no doubt in your mind as to whether you should read *his* or *her*.

With respect to the relationship on the other hand, the meaning is much more precisely expressed in Latin than in English, for in the sentence: "He has called his son," there is nothing to show whether the son referred to is the subject's own or somebody else's. His or her might mean either. Now ambiguity of this kind is impossible in Latin; *suus, a, um* with a few exceptions* refers back to the subject of the sentence or clause in which it occurs, as follows:

* Occasionally, when there is not the slightest possibility of ambiguity, *suus* is found referring to a word other than the subject:—*Et dedit illum matri suæ*, (Luke vii, 15).

You see that each possessive word is attached to a personal word which has its own special declension. The Nominatives EGO and TU are used only to express emphasis; otherwise they are unnecessary, since the ending of a Latin verb indicates which of the *Persons* performs the action (I, he, we, etc.). Recall the three sentences you have just memorized.

Notice that the word to which *suus* is attached is not the equivalent of he, she, it, as you probably expected, but the reflexive word *oneself, himself, etc.* (Reflexive means *which bends back*. Remember that *suus* always refers back to the subject.) This reflexive word has, of course, no Nominative. You do not say *he-self, she-self*.

Now do not attempt to learn these tables by rote. Read them through attentively once or twice, then turn back to the construction and look once again at the words in thick type. Satisfy yourself as to the place of each one in the table to which it belongs, and then try to memorize the phrase in which the word occurs.

If you wish to test the knowledge gained from the above study look at the Offertory for this same first Sunday in Lent and see what you can make of it. Conclude your day's work with the following short prayer:—

*In manus tuas, Dómine,
comméndo spíritum
meum.*

LECTIO V (quinta)

The fifth Lectio is the Gospel from the first Mass of a Virgin. You will find it in the Common of the Saints section of your Missal. Read the translation carefully, learn the vocabulary, then read the Latin as before, remembering always the importance of good pronunciation.

In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile erit regnum coelórum decem virgínibus: quæ accipiéntes lámpades suas exiérunt óbviám sponso, et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus, Moram autem

faciente sponso, dormitaverunt omnes et dormierunt. Média autem nocte clamor factus est: Ecce sponsus venit, éxite óbviā ei. Tunc surrexerunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núptias, et clausa est jánuā. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, néschio vos. Vigiláte itaque, quia nescítis diem, neque horam.

VOCABULARY.

clāmor, óris, <i>m.</i>	cry	klah-mor
jánua, æ, <i>f.</i>	door	yah-noo-ah
lāmpas, lámpadis, <i>f.</i>	lamp	lahm-pahss
mora, æ, <i>f.</i>	delay	mo-rah
núptiæ, nuptiárum, <i>f.</i>	wedding feast	noopt-see-ay
pax, pacis, <i>f.</i>	peace	pahks; pah-cheess
óleum, i, <i>n.</i>	oil	ol-ay-oom
sponsa, æ, <i>f.</i>	bride	sponn-sah
sponsus, i, <i>m.</i>	bridegroom	sponn-sooss
vas, vasis, <i>n.</i>	vessel	vahss
vasa, vasórum,		
virgo, vírginis, <i>f.</i>	maiden	veer-go

In illo témpore:
 Jesus dixit
 hanc parábolam
 discíulis suis:
 Regnum cælórum
 erit símile
 decem virgínibus
 quæ
 accipiéntes lámpades suas
 exiérunt óbviā sponso
 et sponsæ.
 Quinque autem ex eis
 erant fátuæ
 et quinque prudéntes:
 sed quinque fátuæ,
 accéptis lampádibus,
 non-sumpsérunt óleum
 secum: (= cum se)

At that time
 Jesus spoke
 this parable
 to-his disciples:
 The-kingdom of-Heaven
 will-be similar
 to ten maidens
 who
 taking their lamps
 went-out towards the-bridegroom
 and the-bride.
 Now five out-of them
 were foolish
 and five prudent:
 but the-five foolish,
 having-taken lamps,
 did-not-take oil
 with-them (with themselves)

prudentes vero
 acceperunt oleum
 in vasis suis
 cum lampadibus.
 Sponso autem faciente moram,*
 omnes dormitaverunt
 et dormierunt.
 Média autem nocte
 clamor factus est:
 Ecce sponsus venit,
 éxite óbviám ei.
 Tunc omnes illæ vírgines
 surrexerunt,
 et ornavérunt lámpades suas.
 Fátuæ autem
 dixerunt sapiéntibus:
 Date nobis
 de óleo vestro
 quia
 lámpades nostræ exstinguúntur.
 Prudentes responderunt
 dicéntes:
 Ne forte non-sufficiat
 nobis et vobis,
 ite pótius ad vendéntes
 et émite vobis.
 Dum autem irent émere
 sponsus venit:
 et quæ parátæ sunt
 intravérunt cum eo
 ad núptias
 et jánuá clausa est.
 Novíssime vero
 et réliquæ vírgines véniunt
 dicéntes: Dómine, Dómine,
 áperi nobis.
 At ille respóndens ait:
 Amen dico vobis,
 nescio vos.
 Itaque vigiláte
 quia
 nescítis diem
 neque horam.

whereas the-prudent
 took oil
 in their vessels
 with the-lamps.
 Now the-bridegroom making delay,
 all slumbered
 and slept.
 Now at midnight
 a-cry was made:
 Here comes the-bridegroom,
 go-out towards him.
 Then all those maidens
 rose-up,
 and trimmed their lamps.
 Now the-foolish
 said to-the-wise:
 Give to-us
 some-of your oil
 because
 our lamps have-gone-out.
 The-prudent answered
 saying:
 Lest perhaps it-should-not-suffice
 for-us and for-you,
 go rather to the-sellers
 and buy for-yourselfes.
 Now while they-were-going to-buy
 the-bridegroom came:
 and those-who were ready
 entered with him
 to the-marriage-feast
 and the-door was shut.
 but last-of-all
 also the-other maidens come
 saying: Lord, Lord,
 open to-us.
 But he answering, says:
 Truly I-say to-you
 I-do-not-know you.
 Therefore watch (ye)
 because
 you-do-not-know the-day
 nor the-hour.

*Link words, like autem, enim never begin a Latin sentence but are generally placed after the first word.

In working through the above construction pay special attention to the words in thick type, then when you have mastered the whole, study attentively the following tables:—

WE		Our (singular)			Our (plural)		
		<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	NOS	noster	nostra	nostrum	nostri	nostræ	nostra
Acc.	NOS	nostrum	nostram	nostrum	nostros	nostras	nostra
Gen.	{ NOSTRI { NOSTRUM	nostri	nostræ	nostri	nostrorum	nostrarum	nostrorum
Dat.	NOBIS	nostro	nostræ	nostro	nostris	nostris	nostris
Abl.	NOBIS	nostro	nostra	nostro	nostris	nostris	nostris

YOU		Your (singular)			Your (plural)		
		<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	VOS	vester	vestra	vestrum	vestri	vestræ	vestra
Acc.	VOS	vestrum	vestram	vestrum	vestros	vestras	vestra
Gen.	{ VESTRI { VESTRUM	vestri	vestræ	vestri	vestrorum	vestrarum	vestrorum
Dat.	VOBIS	vestro	vestræ	vestro	vestris	vestris	vestris
Abl.	VOBIS	vestro	vestra	vestro	vestris	vestris	vestris

REMARKS ON THE PERSONAL PRONOUNS

NOS and VOS like their corresponding singular forms EGO and TU, are called **Personal Pronouns** because they replace the names of persons. Remember that the Nominatives of Latin Personal Pronouns are used only to give emphasis, otherwise they are unnecessary.

Notice the two forms of the Genitive:

NOSTRI; VESTRI = of us; of you.

NOSTRUM; VESTRUM = among us; among you.

e.g. In humilitate nostra memor fuit **nostri** = In our lowliness He was mindful of us.

Unus **vestrum** me traditurus est = One among you is about to betray me.

N.B.—VOS is a real plural and is never used when addressing one person only. Our modern English usage is not at all logical in this respect. We say *you* and *your* when we really mean *thou* and *thy*. Latin is logical, the singular TU is always used when addressing one person only; the plural VOS when addressing two or more persons. Our illogical English usage however does give us the opportunity to make a delicate distinction unknown to other languages. In addressing ourselves to God we still use the more intimate THOU instead of the cold impersonal *You*, for if we are normal we feel instinctively how absurd it would be to use a plural pronoun, which includes anybody and everybody, when addressing the One and Only God.

To each of the Personal Pronouns is attached its corresponding **Possessive Adjective** which follows either the first or second declension. Since **noster** and **vester** are the plural equivalents of **meus** and **tuus** their agreement with the noun is regulated according to the principles explained on page 30. Verify this from the examples of their use in this Lectio, then memorize the following sentences:—

Singular

Vocavi filium meum
Vocavisti filium tuum
Vocavit filium suum

Vocavimus filium nostrum
Vocavistis filium vestrum
Vocaverunt filium suum*

Plural

Vocavi filios meos
Vocavisti filios tuos
Vocavit filios suos

Vocavimus filios nostros
Vocavistis filios vestros
Vocaverunt filios suos

* Remember that suus, a, um refers back to the subject of the sentence. When this is plural then suus must be rendered by their.

PRONOMINAL ADJECTIVES

There are no personal pronouns in Latin to express he, she, they* For this purpose Latin prefers to use a pointing-out word meaning: this, that, these, those. It has a masculine, feminine and neuter form, and is therefore equivalent to: that man or boy; that woman or girl; that thing. There are several words of this class with which you must now make acquaintance, and the tables on pages 42 and 43 give you a comprehensive view of them.

REMEMBER that all these words are used either as pronouns i.e. to take the place of a noun: **ille dixit**=he said; or as adjectives, i.e. to refer to a noun: **ille homo dixit**=that man said. The indefinite **is** is of frequent use and is more often found as a pronoun than as an adjective. You are already familiar with some of its forms.

The best and quickest way to fix these words in your memory is by constantly referring to the tables. Each time you meet one of the above forms in your reading come back to these pages to verify its exact meaning and use. Do not attempt to learn the whole table by rote but read it through attentively, making a note of familiar case-endings. Notice especially the three examples of Genitive singular in **-ius**: **istius**, **illius**, **ipsius**, and the two others in **-jus**: **hujus**, **eius**.

Now with the help of this additional knowledge read through the Lectio once again and satisfy yourself regarding the use of every word in thick type. Then memorize the following aspiration: (*Da*=give).

*Da pacem, Dómine, in
diébus nostris.*

* The only personal pronoun of the third person is the reflexive *se*=oneself, which is the same in the plural as in the singular.

POINTING-OUT WORDS

THIS this man (he); this woman (she) or this thing (it) which is near me or which concerns me.

THAT that man (he); that woman (she), that thing (it) which is near you, which concerns you, of which you are speaking.

THAT that man (he); that woman (she), that thing (it) which is near him (her or them) which concerns him, of which he is speaking.

THAT that man, that woman, or that thing; he, she, it, *indefinite*.

HE he himself and no other.

SHE she herself and no other.

IT itself and no other.

Singular			
	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	hic	hæc	hoc
Acc.	hunc	hanc	hoc
Gen.	hujus	hujus	hujus
Dat.	huic	huic	huic
Abl.	hoc	hac	hoc
Nom.	iste	ista	istud
Acc.	istum	istam	istud
Gen.	istius	istius	istius
Dat.	isti	isti	isti
Abl.	isto	ista	isto
Nom.	ille	illa	illud
Acc.	illum	illam	illud
Gen.	illius	illius	illius
Dat.	illi	illi	illi
Abl.	illo	illa	illo
Nom.	is	ea	id
Acc.	eum	eam	id
Gen.	ejus	ejus	ejus
Dat.	ei	ei	ei
Abl.	eo	ea	eo
Nom.	ipse	ipsa	ipsum
Acc.	ipsum	ipsam	ipsum
Gen.	ipsius	ipsius	ipsius
Dat.	ipsi	ipsi	ipsi
Abl.	ipso	ipsa	ipso

SPACE for examples to be culled from your further reading; Singular on this page, Plural on page 43.

Plural		
<i>m.</i>	<i>f.</i>	<i>n.</i>
hi	hæ	hæc
hos	has	hæc
horum	harum	horum
his	his	his
his	his	his
isti	istæ	ista
istos	istas	ista
istórum	istárum	istórum
istis	istis	istis
istis	istis	istis
illi	illæ	illa
illos	illas	illa
illórum	illárum	illórum
illis	illis	illis
illis	illis	illis
ei (ii)	eæ	ea
eos	eas	ea
eórum	eárum	eórum
eis	eis	eis
eis	eis	eis
ipsi	ipsæ	ipsa
ipsos	ipsas	ipsa
ipsórum	ipsárum	ipsórum
ipsis	ipsis	ipsis
ipsis	ipsis	ipsis

SOME EXAMPLES OF USE

Hic est Fílius meus.
 Vides *hanc* mulierem?
Hæc ómnia tibi dabo.
 Non hunc, sed Barábbam.
 Vos testes estis *horum*.

Dic ut lápides *isti* panes fiant.
 Tu discípulus es hóminis *istius*?
 Nescio hóminem *istum*.

Ille homo dixit mihi.
 Ille respóndens dixit.
 Curam *illius* habe.
 Misit *illos* ante fáciem suam.

Revelásti *ea* párvulis.
 Spíritus Sanctus erat in *eo*.
 Apérti sunt óculi *eórum*.
 In *eo* loco.

Ipsum audíte.
 Ego *ipse* sum = it is I myself.
 In *ipsa* hora = in the self-same hour.

EXAMPLES: Dedit *eis* potestátem filios Dei fieri; *his* qui credunt in nómine ejus.

LECTIO VI (sexta)

The sixth Lectio is the Gospel for the second Sunday in Lent. Read the translation given in your Missal, then learn the Vocabulary before starting to read the Latin text.

In illo témpore: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsum seórsum: et transfigurátus est ante eos. Et resplénduit fácies ejus sicut sol: vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíæ unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácu: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Jesus et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

VOCABULARY

desidérium , ii, <i>n.</i>	desire	day-see-dair-ee-oom
discípulus , i, <i>m.</i>	disciple	dee-shee-poo-looss
frater , fratris, <i>m.</i>	brother	frah-tair
Jacóbus , i,	James	Yah-ko-booss
Joánnes , Joánnis,	John	Yo-ahn-nays
manus , us, <i>f.</i>	hand	mah-nooss
mórtui , mortuórum, <i>m.</i>	the dead	mor-too-ee
nemo , néminis,	nobody	nay-mo
nix , nivis, <i>f.</i>	snow	neeks
nubes , nubis, <i>f.</i>	cloud	noo-bays
óculus , i, <i>m.</i>	eye	ock-oo-looss
Petrus , i,	Peter	Pay-trooss
sol , solis, <i>m.</i>	sun	soll, soll-eess
tabernáculum , i, <i>n.</i>	tent	tah-bair-nah-koo-loom
vestiméntum , i, <i>n.</i>	garment	vess-tee-men-toom
visio , visiónis, <i>f.</i>	vision	vee-see-o

In illo témpore
Jesus assúmpsit
Petrum et Jacóbum
et Joánnem fratrem **ejus**
et duxit **illos**
in montem excélsum
seórsum

At that time
Jesus took
Peter and James
and John the-brother of-him
and led them
into a-high mountain
apart

et transfigurátus est
ante **eos**.
Et fácies **ejus**
resplénduit sicut sol,
vestiménta autem **ejus**
facta sunt alba
sicut nix.
Et ecce Móyses et Elías
apparuerunt **illis**
loquéntes cum **eo**.
Petrus autem respóndens
dixit ad Jesum:
Dómine, bonum est
nos esse hic*
Si vis
faciámus hic
tria tabernácula:
unum **tibi**
unum Móysi et unum Eliæ
Adhuc **eo**-loquente,
ecce nubes lúcida
obumbrávit **eos**.
et ecce vox de nube
dicens:
Hic est Ffilius meus diléctus
in quo
complácu **mihi** bene
Audíte **ipsum**.
Et discípuli, audiéntes,
cecidérunt in fácies **suam**,
et timuérunt valde.
Et Jesus accéssit
et tétigit **eos**
dixít-que **eis**:
Súrgite,
et nolíte-timére.
Levántes autem óculos **suos**,
vidérunt néminem,
nisi Jesum solum.
Et descendéntibus-**illis**
de monte

and he-was transfigured
before them.
and the-face of-him
shone as the-sun,
and the-garments of-him
were made white
as snow.
And behold Moses and Elias
appeared to-them
speaking with him.
And Peter answering
said to Jesus:
Lord, it-is good
(for) us to-be here:
If thou-wilt
let-us-make here
three tents:
one for-thee
one for-Moses and one for-Elias.
While-he-was-speaking still,
behold a-bright cloud
overshadowed them.
And lo, a-voice from the-cloud
saying:
This is my beloved Son
in whom
I-please myself well:
Hear-ye him (and no other).
And the-disciples, hearing
fell upon their face(s),
and feared greatly.
And Jesus approached
and touched them
and-said to-them:
Get-up
and don't-be-afraid.
And lifting their eyes,
they-saw nobody,
except Jesus only.
And as-they-were-descending
from the-mountain

* **Hic** is also an adverb meaning : here, in this place.

Jesus præcepit eis
 dicens:
 dixeritis visionem
 nemini
 donec Filius hominis
 resurgat a mortuis.

Jesus gave-a-warning to-them
 saying:
 ye-shall-tell the-vision
 to-nobody
 until the-Son of-man
 rise from the-dead.

* * *

Study the above in the usual way, paying special attention to all words in thick type.

Now, in order to give you an opportunity to consolidate all you have learnt up till now, this and the two following Lectiones will introduce no further grammatical study. So let us make a brief review of our journey up to this point.

Our first step was to acquire a clear grasp of the process of naming things in Latin: i.e. nouns and their declensions. It is true that in the order of logic the noun is not the most important element of the sentence, but in the order of practical importance it must come first. We read in the book of Genesis that God brought all the creatures He had made to Adam "to see what he would call them, and whatever Adam called every living creature that was the name of it." Thus God's first gift to the creature He had made in his own likeness was the power to name things—a faint reflexion of his own divine power—and we Catholics should see to it that we make a right use of that gift by always calling things by their true names, not by some fancy nickname in order to be in tune with the passing fashion of the day. The Psalmist David must have realized all that is symbolized by a name, when he cried out: "O Lord our God, how wonderful is thy Name in the whole earth!"

The Latin custom of declining nouns will provide plenty of opportunity for the exercise of intelligence and judgement. Failure to recognize the case of a noun may prevent you from understanding the meaning of a whole sentence. Remember that one and the same inflexion may be used for different cases.

Look at these three sentences:—

Desiderium **animæ** ejus tribuisti ei = Thou hast granted him the desire of *his* soul.

Quómodo dicitis **animæ** meæ? = How is it that you say *to my* soul?

Justórum **animæ** in manu Dei sunt = *The* souls of the just are in the hand of God.

You see that the one form **animæ** is Genitive singular = *of the* soul; Dative singular = *to the* soul; and Nominative plural = *souls*. Be on your guard therefore against hasty conclusions and when in doubt always look for some other element in the sentence to provide the clue.

After the power to name things we may reasonably suppose that the second stage in the growth of language is the realization that

certain objects concern one more intimately than others: are necessary say, for food or clothing, etc. Hence arises a claim to possession: **meus, mea, meum**—this claim being limited to the extent we have seen in Lectio III. The sense of possession brings the realization of one's own individuality which finds expression in a personal pronoun: **EGO**. Then follows the recognition that another, outside oneself, also claims possession of certain objects: **tuus, tua, tuum**, and with the recognition comes a sense of the personality of the claimant: **TU**. This claim must be respected also when the claimant is absent: **suus, sua, suum**, but in this case the sense of his personality is no longer so vivid as when he stands face to face. The absent one may figure in my mind simply as *he* or *she*: **is, ea**; or with greater distinction such as: *the person here present in my thoughts*: **hic, hæc**; or *that fellow you are talking about*: **iste**; or *that man over there*: **ille**; or again, with special emphasis, *that very man and no one else*: **ipse**. Therefore whereas one word will adequately express I, WE, THOU, YOU, a variety of words is necessary to express all the different ways in which the absent third person may figure in the mind. Admire the logic of Latin which recognizes all these shades of expression.

You have thus acquired four very important elements of speech; Nouns, Personal pronouns, Possessive Adjectives, Pronominal Adjectives. All are declined on the same principle, though following various models. Make sure you have thoroughly grasped the mechanism of declension and the five different models of noun declensions which include that of possessive adjectives. Revise the declension of personal pronouns and pronominal adjectives by constant reference to the tables on pp. 39 & 42. When these four elements are clear in your mind you will have covered a considerable and, be it said, the most arduous part of the road along which you wish to travel. So do not be in a hurry to press on, but read over and over again the first eight Lectiones, concentrating each time on some different point, in order to make sure it is thoroughly known. Then revise all the Vocabularies. This revision should be twofold: first cover up the English column, in order to make sure you really know the meaning of every Latin word; then do the contrary and see if you can, without hesitation, give the Latin of every English word. Until you can do this do not go further ahead. Revise also the directions for pronunciation and accentuation.

Before leaving this Lectio memorize the following aspiration:—

*Dómine, Dóminus noster,
quam admirábile est nomen tuum
in univérsa terra!*

LECTIO VII (séptima)

The seventh Lectio is the Gospel for Thursday in Passion Week. Read over the translation given in your Missal, learn the Vocabulary, then read the Latin text, first silently, then aloud.

In illo témpore: Rogábat Jesum quidam de Pharisæis, ut manducáret cum illo. Et ingrêssus domum Pharisæi, discúbuit. Et ecce múlter quæ erat in civitáte peccátrix, ut cognóvit, quod accubuisset in domo Pharisæi, áttulit alabástrum unguénti; et stans retro secus pedes ejus, lácrymis cœpit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem Pharisæus, qui vocáverat eum, ait intra se dicens: Hic si esset Prophéta, sciret útique, quæ et qualis est múlter, quæ tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi áliquíd dícere. At ille ait: Magíster, dic. Duo debitóres erant cuídám foeneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulierem, dixit Simóni: Vides hanc mulierem? Intrávi in domum tuam: aquam pédibus meis non dedísti; hæc autem lácrymis rigávit pedes meos, et capíllis suis tersit. Osculum mihi non dedísti; hæc autem ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti; hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

VOCABULARY

alabáster, tri, m.	alabaster box or phial	ah-lah-bah-stair
capíllus, i, m.	hair	kah-peel-looss
caput, cápitis, n.	head	kah-poot; kah-pee-teess
cívitas, civitátis, f.	city	chee-vee-tahss
débitor, óris, m.	debtor	day-bee-tor
denárius, ii, m.	penny	day-nah-ree-ooss
domus, us, f.	house	dom-ooss
foenerátor (fæ) óris, m.	lender; creditor	fay-nay-rah-tor
lácryma, æ, f.	a tear	lah-kree-mah
ósculum, i, n.	a kiss	oss-koo-loom
peccátor, óris, m.	a sinner	peck-kah-tor
peccátrix, trícis, f.	a sinner	peck-kah-treeks
pes, pedis, m.	foot	pays; pay-deess
Pharisæus, i, m.	a Pharisee	fah-ree-sáy-ooss
unguéntum, i, n.	ointment; perfume	oon-gwen-toom

Now set to work on the construction in the usual way:—

In illo tēpore
quidam de Pharisæis
rogábat Jesum
ut manducáret cum illo
et ingressus domum
Pharisæi
discúbuit.
Et ecce múlter, peccátrix,
quæ erat in civitáte
ut cognóvit
quod accubísset
in domo Pharisæi
áttulit alabástrum
unguénti;
et stans retro
secus pedes **ejus**,
cœpit rigáre pedes **ejus**
lácrymis
et tergébat
capíllis cápitis **sui**,
et osculabátur
pedes **ejus**
et ungébat
unguénto.
Pharisæus autem,
qui vocáverat **eum**,
videns,
ait intra **se**, dicens:
Si hic esset Prophéta
sciret útique
quæ et qualis múlter
est quæ tangit **eum**,
quia peccátrix est.
Et Jesus respóndens,
dixit ad **illum**: Simon,
hábeo áliquíd dícere **tibi**,
At **ille** ait:
Magíster, dic.
Duo debitóres erant
cuídám foeneratóri*:
unus debébat
quingéntos denários,
et álius quinquagínta.
Non-habéntibus-illis
unde rédderent

At that time
a-certain-one among the-Pharisees
asked Jesus
that he-would-eat with him
and having-entered the-house
of-the-Pharisee
he-sat-down-at-table.
And behold a-woman, a-sinner,
who was in the-city
when she-knew
that he-had-sat-down
in the-Pharisee's house
brought an alabaster-phial
of-perfume;
and standing behind
at the-feet of-Him,
began to-bathe the-feet of-Him
with-tears
and was-drying (them)
with-the-hairs of-her head,
and she-began-to-kiss
the-feet of-Him
and went-on-anointing (them)
with-the-perfume.
Now the-Pharisee,
who had-invited Him,
seeing (this),
spoke within himself, saying:
If this-man were a-Prophet
he-would-know surely
who and what-kind-of woman
is she-who touches him,
that she-is a-sinner.
And Jesus, answering (his thought)
said to him: Simon,
I-have something to-say to-thee,
And he (Simon) said:
Master, say-it.
Two debtors there-were
to a-certain lender:
the-one owed
five-hundred pence,
and the-other fifty.
They-not-having
whence to-pay

* Make a note of this construction: Latin does not say "I have" but "there is to me." *Est mihi liber* = A book is to me meaning there is a book belonging to me, where English would say: I have a book.

donávit utrísque.
 Quis ergo diligit **eum** plus?
 Simon respondens dixit:
 Æstimo quia **is**
 cui plus donávit.
 At ille dixit **ei**:
 Recte judicásti.
 Et convérsus ad mulierem,
 dixit Simóni:
 Vides **hanc** mulierem?
 Intrávi in domum **tuam**:
 non dedísti aquam
 pédibus-**meis**;
hæc autem lácrymis
 rigávit pedes **meos**
 et tersit capíllis **suis**.
 Non-dedísti **mihi**
 ósculum;
hæc autem
 ex-quo intrávit
 non-cessávit osculári
 pedes **meos**.
 Non-unxísti caput **meum**
 óleo;
hæc autem
 unxit pedes **meos**
 unguénto.
 Propter quod dico **tibi**:
 Peccáta multa
 remittúntur **ei**
 quóniam diléxit multum.
 Diligit autem minus
 cui minus dimíttitur.
 Dixit autem ad illam:
 peccáta remittúntur **tibi**.
 Et qui accumbébant
 simul
 cœpérunt dicere intra **se**:
 Quis est **hic**
 qui étiam dimíttit peccáta?
 Dixit autem ad mulierem:
 Fides **tua** fecit **te** salvam:
 vade in pace.

he-remitted (the debt) to-both.
 Which therefore loves him most?
 Simon, answering, said:
 I-suppose that he
 to-whom he-remitted most.
 And He said to-him:
 Rightly thou-hast-judged.
 And having-turned to the-woman,
 He-said to-Simon:
 Dost-thou-see this woman?
 I-entered into thy house:
 thou-gavest not water
 for-my-feet;
 but she with-tears
 has-bathed my feet
 and dried (them) with-her-hairs.
 Thou-didst-not-give me
 the-greeting-kiss;
 but she
 from-the-moment she-entered
 has-not-ceased to-kiss
 my feet.
 Thou-didst-not-anoint my head
 with oil;
 but she
 has-anointed my feet
 with precious-perfume.
 Because-of this I-say to-thee:
 Many sins
 are-forgiven (to) her
 because she-has-loved much.
 But he-loves less
 to-whom less is-forgiven.
 And He-said to her:
 (Thy) sins are-forgiven (to) thee.
 And they-who were-sitting
 with-him
 began to-say within themselves:
 Who is this-man
 who even forgives sins?
 But He-said to the-woman:
 Thy faith has made thee safe:
 go in peace.

Vade in pace.

LECTIO VIII (octáva)

For the eighth reading we return to the Old Testament. Look up Holy Saturday again and turn to the third Prophecy. Read the English translation attentively so as to fix all the details of the story vividly in your mind. Then after having learnt the Vocabulary, read the Latin text, first silently, then aloud, aiming always at perfect pronunciation. After this preparation you will be ready to start on the construction.

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. Ait illi: Tolle filium tuum unigénitum, quem diligis, Isaac, et vade in terram visiónis: atque ibi ófferes eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravit ásinum suum, ducens secum duos júvenes, et Isaac fílium suum. Cumque concidisset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus.

Die autem tértio, elevátis óculis, vidit locum procul: dixítque ad púeros suos: Expectáte hic cum ásino: ego et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac fílium suum: ipse vero portábat in mánibus ignem et gládium.

Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holocáusti, fili mi.

Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligáset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi quod times Deum, et non pepercísti unigénito fílio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum arietem inter vepres hæréntem córnibus, quem assúmens obtulit holocáustum pro fílio. Appellavítque nomen loci illíus, Dóminus videt. Unde usque hódie dícitur: In monte Dóminus vidébit.

Vocávit autem Angelus Dómini Abraham secúndo de cælo, dicens: Per memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti fílio tuo unigénito propter me, benedícam tibi et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in líttore maris: possidébit semen tuum portas inimicórum suórum, et benedicéntur in sémine tuo omnes gentes terræ, quia

obedisti voci meæ. Revêrsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

VOCABULARY

altáre , altáris, <i>n.</i>	altar	ahl-tah-ray
aréna , æ, <i>f.</i>	sand	ah-ray-nah
áries , aríetis, <i>m.</i>	ram	ah-ree-ays
ásinus , i, <i>m.</i>	ass	ah-see-nooss
gládius , ii, <i>m.</i>	sword	glah-dee-ooss
holocáustum , i, <i>n.</i>	burnt-offering	oll-ock-ow-stoom*
ignis , is, <i>m.</i>	fire	ee-n'yeess
júvenis , is, <i>m.</i>	a youth	yoo-vay-neess
lignum , i, <i>n.</i>	wood	lee-n'yoom
littus , líttoris, <i>n.</i>	shore	leet-toos
locus , i, <i>m.</i>	place	lock-ooss*
semen , séminis, <i>n.</i>	seed; race	say-men
strues , struis, <i>f.</i>	pile	stroo-ays
tergum , i, <i>n.</i>	back	tair-goom
vepres , vepris, <i>m.</i>	brier; bush	vay-prays
víctima , æ, <i>f.</i>	sacrificial animal	veek-tee-mah

In diébus illis
Deus tentávit Abraham
et dixit ad eum:
Abraham, Abraham.
At ille respóndit: Adsum.
Ait illi: Tolle Isaac,
fílium tuum unigénitum,
quem díligis
et vade in terram visíonis:
atque ibi
ófferes eum in holocáustum
super unum móntium
quem monstrávero
tibi.
Igitur Abraham, consurgens
de-nocte,
stravit ásinum suum,
ducens secum duos júvenes
et Isaac fílium suum.
Cumque (= et cum)
cáucidísset ligna
in holocáustum
ábiit ad locum
quem Deus præcéperat
ei.
Die tértio autem

In those days
God tried Abraham
and said to him:
Abraham, Abraham.
and he replied: Here-I-am.
He-said to-him: Take Isaac,
thy only son,
whom thou-lovest
and go into the-land of-vision:
and there
thou-shalt-offer him for a holocaust
upon one of-the-mountains
which I-shall-have-pointed-out
to-thee.
Therefore A. rising
by-night,
saddled his ass,
taking with-him two lads
and Isaac, his son.
And when
he-had-cut sticks-of-wood
for the-burnt-offering
he-went to the-spot
which God had-commanded
to-him.
Now on-the-third-day

* CAUTION—Re-read the note on page 21.

elevátis óculis,
 vidit locum procul
 dixítque (= et dixit)
 ad púeros suos:
 expectáte hic cum ásino:
 ego et puer
 properántes usque illuc
 postquam adoravérimus,
 revertémur ad vos.
 Tulit quoque ligna
 holocáusti
 et impósuit super Isaac,
 filium suum:
 ipse vero portábat in mánibus
 ignem et gládium.
 Cumque duo pérgerent
 simul,
 Isaac dixit patri-suo:
 Pater mi,
 At ille respóndit:
 Quid vis, fili?
 Ecce, inquit, ignis et ligna:
 ubi est víctima
 holocáusti?
 Abraham autem dixit: Fili mi,
 Deus providébit sibi
 victimam holocáusti.
 Ergo pergébant páriter;
 et venérunt ad locum,
 quem Deus osténderat ei,
 in quo ædificávit altáre
 et compósuit ligna désuper:
 cumque alligásset Isaac,
 filium suum,
 pósuit eum in altáre
 super struem lignórum.
 Extendítque manum
 et erípuit gládium
 ut immoláret filium suum.
 Et ecce Angelus Dómini
 clamávit de coelo, dicens:
 Abraham, Abraham,
 Qui respóndit: Adsum.
 Dixítque ei:
 Non-exténdas manum tuam
 super púerum,
 neque fácias quidquam illi:
 Nunc cognóvi quod times Deum,

with-eyes raised-up,
 he-saw the-place afar
 and he-said
 to his lads:
 wait here with the-ass
 I and my-boy
 hastening to yonder-spot
 after we-shall-have-worshipped
 will-return to you.
 And he-took the-sticks
 for-the-holocaust
 and laid (them) upon Isaac,
 his son:
 but he-himself carried in his-hands
 fire and a-sword.
 And-as the-two went-forward
 together,
 Isaac said to-his-father:
 Father mine,
 And he answered;
 What wilt-thou, son?
 Behold, said-he, fire and wood:
 where is the-victim
 for-the-offering?
 And Abraham said: My son,
 God will-provide for-himself
 a-victim for-the-offering.
 So they-went-on together;
 and came to the-place,
 which God had-shown to-him,
 in which he-built an-altar
 and arranged the-wood upon-it:
 and-when he-had-bound Isaac,
 his son,
 he-laid him on the-altar
 upon the-pile of-sticks,
 and-he-stretched-forth his-hand
 and seized the-sword
 that he-might-immolate his son.
 And behold an-Angel of-the-Lord
 cried-out from Heaven, saying:
 Abraham, Abraham,
 And-he replied: Here-I-am.
 And-he-said to-him:
 Stretch-not-forth thy hand
 upon the-boy,
 neither do anything to-him:
 Now I-know that thou-fearest God,

et non-pepercisti unigénito filio tuo	and hast-not-spared thine only son
propter me.	because-of me.
A. levávit oculos suos,	A. lifted-up his eyes,
vidítque post tergum	and-saw behind his-back
arietem hærentem	a-ram adhering
cór nibus	by-the-horns
inter vepres,	among the briars,
quem assúmens	which taking,
óbtulit holocáustum	he-offered as-a-holocaust
pro filio.	in-the-place-of his-son
Appellavítque nomen	And-he-called the-name
illús loci	of-that place
Dóminus videt.	The-Lord seeth.
Unde usque hódie dícitur;	Whence till to-day it-is-said:
Dóminus vidébit in monte.	The-Lord will-see in the-mountain.
Angelus Dómini autem	And the-Angel of-the-Lord
vocávit Abraham secúndo	called A. a-second-time
de cælo, dicens:	from heaven, saying:
Dóminus dicit:	The-Lord says:
Jurávi per memetípsum	I-have-sworn by my-own-self
quia fecísti hanc rem	because thou-hast-done this thing
et non-pepercísti	and hast-not-spared
filio tuo unigénito	thy only son
propter me,	for my sake,
benedicám tibi	I-will-bless thee
et multiplicábo semen tuum	and will-multiply thy race
sicut stellas cæli,	as the-stars of-Heaven,
et velut arénam	and as the-sand
quæ est in-littore-maris;	that is on-the-sea-shore;
semen tuum possidébit	thy race shall-possess
portas inimicórum-suórum,	the-gates of-their-enemies,
et omnes gentes terræ	and all the-nations of-the-earth
benedicéntur	shall-be-blessed
in sémine-tuo,	through one-of-thy-race *
quia obedísti voci meæ.	because thou-hast-obeyed my voice.
Abraham revérsus-est	Abraham returned
ad púeros suos,	to his lads,
abierúntque simul	and-they-went together
Bersabée	to Bersabee
et habitávit ibi.	and he-dwelt there.

Read through the Latin text once more, paying special attention to all the pronouns and adjectives. Verify any of which you may be doubtful.

Then go back to the beginning and read steadily through these eight Lectiones.

Deus providébit.

* Christ.

LECTIO IX (nona)

The ninth Lectio is the Gospel for the seventh Sunday after Pentecost. Follow your usual routine of preparation before beginning to study the Latin text and construction.

In illo témpore: Dixit Jesus discipulis suis: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit; mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quæ non facit fructum bonum, excidétur, et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi: Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum.

VOCABULARY

ficus , us, f.	fig-tree; fig	fee-kooss
lupus , i, m.	wolf	loo-peoss
mácula , æ, f.	spot; stain	mah-koo-lah
spina , æ, f.	thorn	spee-nah
tríbulus , i, m.	thistle	tree-boo-looss
vestiméntum , i, n.	garment	vess-tee-men-toom
uva , æ, f.	grape; bunch of grapes	oo-vah

Atténdite a
falsis prophétis
 qui véniunt ad vos
 in vestiméntis óvium,
 intrínsecus autem
 sunt lupi **rapáces**:
 cognoscétis eos
 a frúctibus eórum.
 Numquid cólligunt **uvas**
 de spinis,
 aut ficus
 de tríbulis?
 Sic **omnis** arbor **bona**
 facit fructus **bonos**;
mala autem arbor
 facit fructus **malos**.

Beware of
 false prophets
 who come to you
 in sheep's garments
 but inwardly
 are greedy wolves:
 you-will-know them
 from the-fruits of-them.
 Do men-gather grapes
 from thorns,
 or figs
 from thistles?
 So every good tree
 produces good fruits,
 but a-bad tree
 produces bad fruits.

Arbor **bona**
 non-potest **f**acere
fructus **malos** :
 neque arbor **mala**
facere fructus **bonos**.
Omnis arbor quæ
 non-facit fructum **bonum**
 excidetur et mittetur
 in ignem.
 Igitur cognoscetis eos
 ex fructibus eorum.
 Non **omnis** qui dicit mihi:
 Domine, Domine,
 intrabit in regnum
 cælorum,
 sed qui facit
 voluntatem Patris mei
 qui est in cælis,
 ipse intrabit
 in regnum
 cælorum.

A-good tree
 cannot produce
 bad fruits:
 neither a-bad tree
 produce good fruits.
 Every tree which
 does-not-produce good fruit
 shall-be-cut-down and shall-be-cast
 into the-fire.
 Therefore you-will-know them
 from the-fruits of-them.
 Not everyone who says to-me:
 Lord, Lord,
 shall-enter into the-kingdom
 of-the-heavens,
 but he-who does
 the-Will of-my Father
 who is in the-heavens,
 he (and no other) shall-enter
 into the-kingdom
 of-the-heavens.

* * *

ADJECTIVES

In this short passage from St. Matthew's Gospel Our Lord is speaking about two different kinds of trees: good trees, producing excellent fruit, and bad trees producing poor quality fruit. You see that the word *bona* or *mala* added to *arbor* immediately enlarges your conception of the tree in question. The added word draws a sharp distinction between two different qualities of trees; the one good, the other bad. Other words might be added: large, small, beautiful, ugly, fertile, barren, etc. Such a word, added to the name of any person or thing to describe it more fully or enlarge one's idea of it in any way is called an **adjective**. There are several kinds of adjectives, some of which you have already met with. Those we are now going to study are called qualifying adjectives, because they refer to some abstract quality—such as goodness or badness—in the person or thing named by the noun. You see then that an adjective does not exist independently but always postulates the existence of a noun, either expressed or understood. This must be self evident; there is no call to use a descriptive word unless there be something to describe.

This fact places the adjective in a state of dependence which brings about certain limitations known as agreement. In Latin an adjective agrees with the noun it refers to in three respects: gender, number and case. Read over again the remarks on **meus, mea, meum** on p. 30, and lodge this fact of agreement firmly in your memory

Non potest arbor bona malos fructus facere.

bona is feminine, singular, nominative, to agree with **arbor**.

malos is masculine, plural, accusative, to agree with **fructus**.

There are two great classes of adjectives * :—

Class I, all those which have their genitive singular in *i m. æ f. i n.*; i.e. they belong to the first and second declensions.

Class II, all those which have their genitive singular for the three genders in *is*; i.e. they belong to the third declension.

You have therefore nothing new to learn about the declensions of adjectives, but merely to retain the following points:—

CLASS I ADJECTIVES

1. In this class the most numerous are those of the **us, a, um** type:

bonus m. bona f. bonum n.

Adjectives of this type—and these only—have a masculine singular Vocative ending in **e** like **Dóminus**:—

Bone Jesu = O good Jesu.

Sancte Pater = O holy Father.

2. Other adjectives in this class are similar to the nouns ending in **er** of the second declension, i.e., certain drop the vowel **e** in all but the Nominative masculine singular, others retain it. Here are a few examples of each:—

(a) drop e

Model: MAGISTER	TERRA	VERBUM
æger	ægra	ægrum = sick
niger	nigra	nigrum = black
piger	pigra	pigrum = idle
pulcher	pulchra	pulchrum = beautiful
sacer	sacra	sacrum = sacred

(b) retain e

Model: PUER	TERRA	VERBUM
asper	áspera	ásperum = rough
liber	líbera	líberum = free
miser	mísera	míserum = wretched
prosper	próspera	prósperum = prosperous
tener	ténera	ténerum = tender; young

CLASS II ADJECTIVES

1. Adjectives of this class follow the third declension for all genders:—

The Ablative singular ends in **i**, except in a few cases where it ends in **e**.

Some have Genitive plural **um**, others **ium**.

* Pronominal adjectives are not included in the above classification, as they form a class apart.

2. These adjectives fall into three groups with respect to their Nominative singular:—

- (a) those of *three* different endings: masculine, feminine, neuter.
- (b) those of *two* different endings: 1: masculine and feminine, 2: neuter.
- (c) those of *one* single ending for all three genders.

Here are a few examples:—

(a)		
m.	f.	n.
acer	acris	acre =sharp (Gen. sing. acris)
celer	céleris	célere =rapid (" " céleris)
salúber	salúbris	salúbre =healthy (" " salúbris)
(b)		
m. & f.	n.	
fortis	forte =strong (Gen. sing. fortis)	
débilis	débile =weak (" " débilis)	
húmilis	húmile =humble (" " húmilis)	
símilis	símile =similar (" " símilis)	
omnis	omne =all; every (" " omnis)	
(c)		
m. f. n.		
dives	=rich (Gen. sing. dívitis); Abl. sing. dívite	
pauper	=poor (" " páuperis) " " páupere	
prudens*	=prudent (" " prudéntis)	
rapax	=greedy (" " rapácis)	
vetus	=old (" " véteris); Abl. sing. vétère	

You see that all this gives you nothing entirely new to learn. Simply remember the two classes of adjectives and the rules of agreement. The lists of words will recall any peculiarity. Then if doubtful about any adjective you may meet just refer to these pages.

Now go back and read the Lectio over again, considering carefully all adjectives printed in thick type. Next, at your leisure, read through once more all the previous Lectiones and hunt out all the adjectives. See if you can arrange them according to their class. Before concluding your study of this Lectio memorize the following ejaculation:—

*Tota pulchra es, O María,
et mácula originális
non est in te.*

* An Adjective ending in *ens* may have Abl. sing. *e* if it refers to a *person*, but this is not obligatory unless the adjective is used as a noun. Thus you may find: *Cum magistro sapiente* or *sapienti*=with a wise master, but *Cum sapiente*=with a wise person.

When such an adjective refers to a *thing* the Abl. sing. ends in *i*=*consilio prudenti*=by prudent counsel.

LECTIO X (décima)

The tenth Lectio is the Gospel for the nineteenth Sunday after Pentecost. After a careful reading of the English translation, learn the Vocabulary, then read the Latin text aloud, paying great attention to the pronunciation and accentuation. Next read it silently and see how much of it you can understand before beginning to study the construction.

In illo tēpore: Loquebátur Jesus princípibus sacerdotum, et Phariseis, in parábolis, dicens: Símile factum est regnum cælórum hómini regi qui fecit núptias filio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei, et altília occisa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatióem suam: réliqui vero tenuérunt servos ejus, et contuméliis afféctos occidérunt. Rex autem cum audísset, irátus est; et missis exercítibus suis, pérdidit homicidas illos, et civitátem illórum succéndit. Tunc ait servis suis: Núptiæ quidem parátæ sunt, sed qui invitáti erant, non fuérunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt núptiæ discumbéntium. Intrávit autem rex ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi: Amíce, quómodo huc intrásti, non habens vestem nuptiálem? At ille obmútuit. Tunc dixit rex ministris: Ligátis mánibus, et pédibus ejus, míttite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

VOCABULARY

amicus, i, m.	friend	ah-mee-koos
contumélia, æ, f.	insult	kon-too-may-lee-ah
dens, dentis, m.	tooth	dens, den-teess
exércitus, us, m.	army; body of soldiers	ecks-air-chee-tooss
fletus, us, m.	weeping	flay-tooss
homicída, æ, m.	murderer	om-ee-chee-dah
miníster, tri, m.	servant	mee-nee-stair
negotiátio, onis, f.	merchandise	nay-got-sée-aht-see-o
prándium, ii, n.	banquet	prahn-dee-oom
princeps, princípis, m.	chief	preen-cheps
sacérdos, otis, m.	priest	sah-chair-doss
servus, i, m.	slave	sair-vooss
stridor, oris, m.	a harsh sound	stree-dor
taurus, i, m.	bull	tow-rooss
vestis, vestis, f.	garment	vess-teess
via, æ, f.	way; road	vee-ah
éxitus, us, m.	exit; end	ecks-ee-tooss
villa, æ, f.	farm	veel-lah

Jesus loquebátur
 princípibus sacerdotum
 et Pharisæis
 in parábolis, **dicens**:
 Regnum cælórum
factum est simile
 hómini regi
 qui fecit nuptias
 filio suo.
 Et misit servos suos
 vocare **invitátos** ad nuptias
 et nolébant veníre.
 Iterum
 misit álios servos, **dicens**
Dícite invitátis
 Ecce parávi prándium meum,
 tauri mei et altília
occísa sunt,
 et ómnia **paráta**,
 veníte ad nuptias.
 Illi autem neglexérunt:
 et abiérunt,
 álius in villam suam,
 álius vero ad negotiatióem suam:
 réliqui vero
 tenuérunt et occidérunt
 servos ejus,
afféctos contuméliis.

Cum autem rex audísset
 irátus est
 et, missis-exercítibus-suis,
 pérdidit illos homicidas,
 et succéndit civitátem illórum.
 Tunc ait servis suis:
 Nuptiæ quidem parátæ sunt
 sed qui **invitáti** erant
 non-fuérunť digni.
 Ite ergo
 ad éxitus-viárum,
 et vocáte ad nuptias
 quoscúmque invenéritis.

Jesus was-speaking
 to the-chiefs of-the-priests
 and to-the-Pharisees
 in parables, saying:
 The-kingdom of-the-heavens
 is made similar
 to-a-man, king
 who made a-marriage-feast
 for-his son.
 And he-sent his servants
 to-call the-invited-ones to the-feast,
 and they-would-not come.
 Again
 he-sent other servants, saying:
 Say to-the-invited-ones
 See, I-have-prepared my banquet,
 my bulls and my fatlings
 are killed,
 and all-things prepared,
 come to the-feast.
 But they neglected:
 and went-off,
 one to his farm,
 and another to his business:
 and the-rest
 seized and killed
 his servants,
 overwhelmed with-insults (having
 first overwhelmed them with
 insults)
 Now when the-king had-heard (this)
 he-was angry
 and, his-troops-having-been-sent,
 he-destroyed those murderers,
 and burned the-city of-them.
 Then he-said to-his servants:
 The-wedding-feast indeed is ready
 but they-who had-been invited
 have-not-been worthy.
 Go therefore
 to the-highways,
 and call to the-feast
 whomsoever you-shall-find.

Et servi ejus
egréssi in vias,
 congregavérunt omnes
 quos invenérunt
 malos et bonos;
 et nuptiæ **implétæ** sunt
discumbéntium.
 Rex autem intrávit
 ut vidéret
discumbéntes,
 et vidit ibi hóminem
 non **vestítum**
 veste nuptiáli.
 Et ait illi: Amíce,
 quómodo intrásti huc,
 non **habens** vestem nuptiálem?
 At ille obmútuit.
 Tunc rex dixit
 minístris:
 Míttite eum,
 mánibus et pédibus **ligátis**,
 in ténebras exterióres:
 ibi erit fletus
 et stridor déntium.
 Multi enim sunt vocáti,
 pauci vero **elécti**.

And the-servants of-him
 having-gone-out to the-highways,
 gathered all
 whom they-found
 bad and good;
 and the-feast was filled
 with-those-sitting-at-table.
 Now the-king went-in
 that he-might-see
 those-sitting-at-table,
 and saw there a-man
 not clothed
 with-the-wedding garment.
 And he-said to-him: O-friend,
 how didst-thou-enter here,
 not having the-wedding garment?
 But he kept-silent.
 Then the-king said
 to-the-attendants:
 Cast him,
 with-hands and feet bound,
 into exterior darkness:
 there shall-be weeping
 and gnashing of-teeth.
 For many are called,
 but few chosen.

* * *

PARTICIPLES

Attached to adjectives and acting like them are certain words known as **Participles** (parts of a verb). Though participles belong to the great family of Verbs, yet they follow the same methods of action as Adjectives.

This Lectio offers several examples of Participles, all of which are printed in thick type so that you may recognize them easily. Like Adjectives they can be divided into two classes:—

Class I. Past Participles (so called because they have to do with past time). These all follow the *us, a, um* model:
vocátus, a, um = having-been-called.

Class II. Present Participles (so called because they have to do

with present time). These all end in *ns* in the Nominative singular, and are declined like the adjective *prudens*: **dicens, dicéntis**=saying (Abl. sing. *e*).

Both classes of Participles agree in the same way as adjectives:—

Núptiæ parátæ sunt.

paratæ, feminine, plural, Nominative, agrees with *núptiæ*.

Jesus loquebátur dicens.

dicens, Nominative singular, agrees with *Jesus*.

You will learn more about Participles when you come to study Verbs. For the present be content to recognize these two kinds when you come across them, and to be able to distinguish them as Class I or II. The translation will always give you the exact meaning.

Now go back to the beginning and read steadily through the Latin text of all ten Lectiones, trying to pick out all the Adjectives and Participles. Before leaving this Lectio memorize the following ejaculation

*O clemens, O pia,
O dulcis Virgo Maria!*

LECTIO XI (undécima)

The eleventh Lectio is the Gospel for Tuesday of the first week in Lent. Usual preparation, not neglecting pronunciation and accentuation. You should be almost perfect in this by now.

In illo témpore: Cum intrásset Jesus Jerosólymam, commóta est univérſa cívitas dicens: Quis est hic? Pópuli autem dicébant: Hic est Jesus Prophéta, a Názareth Galilææ. Et intrávit Jesus in templum Dei, et ejiciébat omnes vendéntes et eméntes in templo, et mensas nummulariórum, et cáthedras vendéntium colúmbas

evértit: et dicit eis: Scriptum est: Domus mea domus orationis vocábitur: Vos autem fecístis illam spelúncam latrónum. Et accessérunt ad eum cæci et claudi in templo: et sanávit eos. Vidéntes autem príncipes sacerdótum et scribæ mirabilia quæ fecit, et púeros clamántes in templo et dicéntes: Hosánna filio David; indignáti sunt, et dixerunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique. Numquam legístis: quia " Ex ore infántium et lacténtium perfecísti laudem?*" " Et relictis illis, ábiit foras extra civitátem in Bethániam, ibíque mansit.

VOCABULARY

cáthedra, æ, f.	seat	kah-tay-drah
colúmba, æ, f.	dove	koll-oom-bah
domus, us, f.	house	dom-ooss
dux, ducis, m.	leader	dooks
fortitúdo, túdinis, f.	strength	for-tee-too-do
infans, fántis,	babe	een-fahns
jánua, æ, f.	door	yah-noo-ah
latro ónis, m.	thief	lah-tro
laus, laudis, f.	praise	lowss; low-deess
mensa, æ, f.	table	men-sah
nummuláriu, ii, m.	money-changer	noom-moo-lah-ree-ooss
os, oris, n.	mouth	oss; o-reess
procónsul, ulis, m.	proconsul	pro-kon-sool
scriba, æ, m.	clerk	skree-bah
spelúnca, æ, f.	cave; den	spay-loon-kah
vinum, i, n.	wine	vee-noom
cæcus, a, um	blind	chay-koos
claudus, a, um	lame	clow-doo
commótus, a, um	excited	kom-mot-oos
defúctus, a, um	dead	day-foonk-tooss
indignátus, a, um	indignant	een-dee-n' yah-tooss
invisíbilis, e	invisible	een-vee-see-bee-leess
mirábilis, e	wonderful	mee-rah-bee-leess
agens (éntis)	doing	ah-jens
clamans (ántis)	crying out	klah-mahns
defíciens (éntis)	lacking	day-fee-chee-ens
díligens (éntis)	loving	dee-lee-jens
emens (éntis)	buying	ay-mens
lactens (éntis)	suckling	lahk-tens
sperans (ántis)	hoping	spay-rahns
vendens (éntis)	selling	ven-dens
nóxius, a, um	harmful	nocks-ee-oos
relictus, a, um	forsaken	ray-leek-toos
univérsum, a, um	whole	oo-nee-vair-sooss
nil timeámus	Let us fear nothing	neel tee-may-ah-mooss

*A quotation from Ps. 8.

Cum Jesus intráset Jerosólymam
 univérſa civitas commóta est
 dicens: Quis est hic?
 Pópuli autem dicébant:
 Hic est Jesus Prophéta,
 a Názareth Galilæ-æ.
 Et Jesus intrávit
 in templum Dei,
 et ejiciébat
 omnes vendéntes
 et eméntes
 in templo,
 et evértit
 mensas nummulariórum
 et cáthedras
 vendéntium colúmbas:
 et dicit eis:
 Scriptum est:
 Domus mea vocábitur
 domus oratiónis:
 vos autem fecistis illam
 spelúncam latrónum.
 Et cæci et claudi
 accessérunt ad eum
 in templo:
 et sanávit eos.
 Príncipes sacerdótum autem
 et scribæ
 vidéntes mirabilia quæ fecit,
 et púeros in templo
 clamántes et dicéntes:
 Hosánna filio David,
 indignáti sunt,
 et dixerunt ei:
 Audis quid isti dicunt?
 Jesus autem dixit eis:
 Utique.
 Numquam-legístis: quia
 " Ex ore infántium
 et lacténtium
 perfecísti laudem? "
 Et, relíctis-illis,
 ábiit-foras extra civitátem
 in Bethániam,
 ibí-que mansit.

When Jesus had-entered Jerusalem
 the-whole city was excited
 saying: Who is this?
 And the-people said:
 This is Jesus the-Prophet
 from Nazareth of-Galilee.
 And Jesus entered
 into the-temple of-God,
 and began-to-cast-out
 all selling
 and buying
 in the-temple,
 and overturned
 the-tables of-the-money-changers
 and the-seats
 of-those-selling doves:
 and He-said to-them
 It-is written:
 My House shall-be-called
 the-house of-worship:
 but *you*-have-made it
 a-den of-thieves.
 And the-blind and the-lame
 came to Him
 in the-temple:
 and He-healed them.
 Now the-chiefs of-the-priests
 and the-clerks
 seeing the-wonders which He-did,
 and the-children in the-temple
 crying-out and saying:
 Hosanna to-the-Son of-David,
 were indignant,
 and said to-Him:
 Hearest-thou what these say?
 And Jesus said to-them:
 Certainly.
 Have-you-never-read: that
 " Out-of the-mouth of-babes
 and of-sucklings
 Thou-hast-perfected Praise?
 And, they-having-been-left,
 He-went-forth outside the-city
 into Bethany,
 and there He-remained.

ADJECTIVES AND PARTICIPLES USED AS NOUNS

Adjectives and Participles are frequently used in Latin as the equivalent of nouns, thus:—

boni (<i>m. pl.</i>)	= good people
bonum (<i>n.</i>)	= a good thing
bona (<i>n. pl.</i>)	= good things; goods; possessions

When used in this way a noun is always *understood*, and the adjective or participle agrees with this *unexpressed* noun in gender, number and case:—

Ecce defūctus efferebātur = Behold, *a dead-man* was-carried-out.
Misit servos suos vocāre invitātos = He sent his servants to-call *the-invited-ones*.

Diligētibus te **bona** invisibilia præparāsti = *For-those-loving* Thee, Thou-hast-prepared invisible *good-things*.

Deus, in te **sperāntium** fortitúdo es = O God, Thou-art the *strength of-those-hoping* in Thee.

defūctus stands for *vir defūctus*. Had the deceased person been a woman we should have had *defūcta*.

Invitātos masculine, plural, accusative, agrees with the unexpressed word *hómines*, which includes men, women and everybody.

Diligētibus is the dative plural of *diligens* = *in the act of loving*, and therefore means: to or for those persons who are actually loving.

Sperāntium is the Genitive plural of *sperans* = *in the act of hoping*.

In English we can use an adjective substantively: (i.e. as the equivalent of a noun), only in the collective sense: the blind, the lame, etc. In the singular or plural this usage is impossible. We cannot say: a lame, two lames; but Latin can. Neither have we any single word capable of rendering the full force of *diligētibus* which shows at the same time both the act and the agent.

When the unexpressed noun stands for a thing, or things in general the neuter gender is always used, thus:—

omne nóxium = every harmful-thing

quæ mea sunt = those-things-which are mine; my possessions

"Bonórum meórum non eges" = Thou-needest not my goods.

THE ABLATIVE ABSOLUTE

In order to complete your knowledge of nouns and the words that may accompany them, you must now be introduced to a very common Latin construction known as the **Ablative Absolute**. This is a phrase of two or three words which have no grammatical connexion with the rest of the sentence, but which stand alone, generally between two commas. (*Absolutus* means *loosed from*). Such a phrase consists of a noun—or pronoun—accompanied by (a) another noun, (b) an adjective, or (c) a participle, both words in the Ablative case. Their function is to present some circumstance that accompanies or explains the action of the principal verb of the sentence. A few examples will make this clear:—

Galliône procónsule Archájæ, insurrexérunt Júdæi in Paulum = *Gallio being Proconsul of Achaia, (when G. was P.) the Jews rose up against Paul.*

Venit Jesus, **jánuis clausis**, et stetit in médio = *Jesus came, the doors having been shut, and stood in the midst.*

Deficiénte vino, dicit mater Jesu ad eum = *The wine failing, the mother of Jesus said to Him.*

Relictis illis, ábiit foras extra civitátem = *they having been left, He went forth out of the city.*

We have in English a construction which somewhat resembles this use of Ablative Absolute and which may help you to understand it better. Here are two examples:—

This done, he went away.

Things being as they are, I cannot promise you this.

You will find instances of Ablative Absolute in—

LECTIO V **Accéptis lampádibus**; Moram autem faciénte sponso.

LECTIO VI Adhuc eo loquénte; **Descendéntibus illis** de monte.

LECTIO VII Non habéntibus illis;

LECTIO VIII **Elevátis óculis**.

LECTIO X **Missis exercítibus suis**; **Ligátis mánibus et pédibus**.

Go back and read very carefully the passages in which these phrases occur and satisfy yourself as to the manner of their construction and their function in the sentence.

Before leaving this Lectio memorize the following inspiring motto:—

*Christo duce, nil
timeámus.*

LECTIO XII (duodécima)

The twelfth Lectio is the Gospel for the sixteenth Sunday after Pentecost. Memorize all new words before beginning to study it.

Cum intráret Jesus in domum cujúsdam princípis Pharisæórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respóndens Jesus, dixit ad Legisperítos et Pharisæos, dicens: Si licet sábbato curáre? At illi tacuérunt. Ipse vero apprehénsus sanávit eum, ac dimísit. Et respóndens ad illos, dixit: Cujus vestrum ásinus aut bos in púteum cadet, et non contínuo éxtrahet illum die sábbati? Et non póterant ad hæc respondére illi. Dicébat autem et ad invitátos parábolam,

inténdens quómodo primos accúbitus elígerent, dicens ad illos: Cum invitátus fúeris ad núptias, non discúmbas in primo loco, ne forte honorátior te sit invitátus ab illo, et véniens is qui te et illum vocávit, dicat tibi: Da huic locum: et tunc incípias cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, recúmbe in novíssimo loco: ut cum vénerit qui te invitávit, dicat tibi: Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus: quia omnis qui se exáltat, humiliábitur: et qui se humiliat, exaltábitur.

VOCABULARY

accípere	to receive	aht-chee-pair-ay
accúbitus, us, m.	seat	ahk-koo-bee-tooss
apprehénsus, a, um	taken	ahp-pray-en-sooss
bos, bovis (irreg.)	ox	boss
dare	to give	dah-ray
honorátus, a, um	honourable	on-o-rah-tooss
hydrópicus, a, um	dropsical	ee-drop-ee-kooss
lex, legis, f.	law	lecks; lay-jeess
novíssimus, a, um	the last	no-vees-see-mooss
magis	more; rather	mah-jeess
perítus, a, um	acquainted with; clever	pair-ee-tooss
primus, a, um	first	pree-mooss
púteus, i, m.	well; pit	poo-tay-ooss
rubor, oris, m.	shame; blush	roo-bor
sábbatum, i, n.	seventh day	sahb-bah-toom
súperus, a, um	which is above	soo-pair-ooss

Cum Jesus intráret
in domum
cujús-dam princípis Pharisæórum
sábbato
manducáre panem,
et ipsi
observábant eum,
et-ecce
quidam homo hydrópicus
erat ante illum.
Et Jesus, respóndens
dixit ad Legis-perítos
et Pharisæos, dicens:
Si licet curáre
sábbato?
At illi tacuérunt.
Ipse vero
sanávit eum,
apprehénsus,

When Jesus had-entered
into the-house
of-a-certain chief of-the-Pharisees
on-the-Sabbath-day
to-eat bread,
and these-very-men (the Pharisees)
were-watching Him,
lo-and-behold
a-certain dropsical man
was before Him.
And Jesus, answering
spoke to the-Law-experts
and the-Pharisees, saying:
*Whether it-be-lawful to-heal
on-the-Sabbath?
But they were-silent.
He-Himself however
healed him,
taken-hold-of,

* This is equivalent to saying: I ask you whether, etc.

ac dimísit.
 Et respóndens ad illos, dixit:
 Cujus vestrum
 ásinus aut bos
 cadet in púteum,
 et non-éxtrahet illum
 contínuo
 die sábbati?
 Et non póterant
 respondére illi
 ad hæc.
 Dicébat autem et parábolam
 ad invitátos
 inténdens quómodo
 elígerent primos accúbitus,
 dicens ad illos:
 Cum fúeris invitátus
 ad núprias,
 non discúmbas
 in primo loco,
 ne forte
honorátior te
 sit invitátus ab illo;
 et is,
 qui vocávit te et illum
 véniens, dicat tibi:
 Da locum huic:
 et tunc
 incípias cum rubóre
 tenére **novíssimum** locum.
 Sed cum fúeris vocátus,
 vade, recúmbe in **novíssimo** loco,
 ut cum vénerit
 qui te invitávit,
 dicat tibi: Amíce,
 ascénde **supérius**.
 Tunc glória erit tibi
 coram discumbéntibus simul:
 quia
 omnis qui exáltat se
 humiliábitur:
 et qui humiliat se
 exaltábitur.

and sent-him-away.
 And replying to them, He-said:
 Of-which-one among-you
 ass or ox
 shall-fall into a-pit,
 and he-will-not-extricate it
 immediately
 on-the-day of-the-Sabbath?
 And they-could not
 reply to-Him
 concerning these-things.
 And He-spoke also a-parable
 to the-invited-ones
 pointing-out in-what-manner
 they-chose the-first seats-at-table,
 saying to them:
 When thou-shalt-be invited
 to a-wedding-feast,
 sit not
 in the-first place,
 lest perhaps
 one-more-honourable than-thyself
 be invited by him;
 and he
 who invited thee and that-man,
 coming, should-say to-thee:
 Give place to-this-man:
 and then
 thou-must-set-about with shame
 to-take the-last place.
 But when thou-shalt-be invited,
 go, sit in the-last place,
 so-that when he-shall-come
 who has-invited thee,
 he-may-say to-thee: O friend,
 go-up higher.
 Then glory shall-be to-thee
 before those-sitting with-thee:
 because
 every-one who exalts himself
 will-be-humbled:
 and he-who humbles himself
 will-be-exalted.

* * *

Study the above construction very carefully and do not leave it until you are absolutely master of each little fragment. Here and there you will find a slightly more difficult construction than you have met hitherto. Always compare the literal, word for word rendering with the translation given in your Missal.

Pay special attention to the sentence:—

Ipse apprehensum sanávit eum.

Here you have two accusatives, *apprehensum* and *eum* both affected by the verb *sanávit*=healed. The first of these accusatives shows the completed result of the action that preceded the healing: the *taking hold of*. Thus we see the patient actually in the hands of the Physician, ready to undergo the process of being healed. No English translation can render the vividness of the Latin. Therefore, once you have grasped the mechanism of the sentence by means of the analysis, let your mind revert to the original text and *visualize* the scene in the order presented: the man held, being healed.

Note that the pronoun *eum* could be dispensed with if a noun accompanied the past participle:—

Hóminem apprehensum, ipse sanávit.

The Latin language is very partial to this construction and you will often come across it. So make quite sure you have understood it before passing on.

MORE ABOUT ADJECTIVES

The quality named by an adjective may be present in a greater or lesser degree. A tree for instance, may be described as fertile, or more fertile than another of the same species, or again, most fertile of all. Grammarians give a name to these different grades: the first, in which the presence of a given quality is merely stated, is known as the **Positive Degree**; the second, in which the grade of quality is compared with that of another object of the same species, is the **Comparative Degree**; the third, in which the quality is declared to be of a very high, or of the highest possible grade, is the **Superlative Degree**.

	Positive	Comparative	Superlative
regular	{ strong beautiful	stronger more beautiful	strongest most beautiful
irregular	{ good bad	better worse	best worst

English has two regular ways of forming these degrees, the *er, est* type, and the *more, most* type; and one irregular way, in which all three forms are different.

Latin has four regular types, and one irregular. The following table gives the different models. Do not try to learn them by rote, but read very carefully through the list, and whenever you meet one of these forms in your reading come back and compare it with the model given here.

	POSITIVE		COMPARATIVE	SUPERLATIVE
(a)	altus	high	áltior; áltius	altíssimus
	dives	rich	divítior*	divitíssimus*
	fortis	strong	fórtior	fortíssimus
	felix	happy	felícior	felicíssimus
	fěrtilis	fertile	fertilior	fertilíssimus
	potens	powerful	poténtior	potentíssimus
(b)	pulcher	beautiful	púlchrior	pulchérrimus
	acer	sharp	ácrior	acérrimus
	salúber	healthy	salúbrior	salubérrimus
	celer	rapid	celérior	celérrimus
	liber	free	libérior	libérrimus
	piger	idle	pígrior	pigérrimus
(c)	fácilis	easy	facílior	facíllimus
	diffícilis	difficult	difficílior	difficéllimus
	símilis	similar	simílior	simíllimus
	húmilis	humble	humílior	humíllimus
(d)	benévolus	benevolent	benevoléntior	benevolentíssimus
	malédicus	slanderos	maledicéntior	maledicentíssimus
	muníficus	generous	munificéntior	munificentíssimus
(e)	bonus	good	mélior	óptimus
	malus	bad	pejor	péssimus
	magnus	great	major	máximus
	parvus	small	minor	mínimus
	multus	much	plus	plúrimus
	multi	many	plures	plúrimi

The declension of the words of Column 1 has been described in Lectio IX; those of Column 3 follow the *us, a, um* model. The Comparative Degree—centre column—is declined after a manner of its own as given below.

	SINGULAR		PLURAL	
	<i>m. & f.</i>	<i>n.</i>	<i>m. & f.</i>	<i>n.</i>
Nom.	áltior	áltius	altiores	altióra
Acc.	altiórem	áltius	altiores	altióra
Gen.	altióris	altióris	altiórum	altiórum
Dat.	altióri	altióri	altióribus	altióribus
Abl.	altióre	altióre	altióribus	altióribus

Following a Comparative you will find either:—

- (a) the Ablative case;
- (b) *quam* followed by the same case as that of the noun compared:—
- (a) *Nihil dulcius est amore*—Nothing is sweeter *than* love.

* or, *altior, ; áltius ; áltissimus.*

- (b) **Paulus** dóctior est **quam Petrus** = Paul is more learned than Peter.

The Superlative may be followed by:—

- (a) A Genitive plural
 (b) an Ablative plural with **ex**
 (c) an Accusative plural with **inter**
 fertilíssima árborum
 " **ex arbóribus**
 " **inter árbores**

The Genitive plural may *precede* the superlative:—

Ille est **ómnium** sapientíssimus.

Read through the above remarks and tables very attentively once or twice, then read once again the text of the Lectio. To conclude, memorize the following maxim which St. Paul attributes to Our Lord:

*Beátius est magis dare,
quam accipere.*

LECTIO XIII (decima tértia)

The thirteenth Lectio is the Gospel for the twelfth Sunday after Pentecost. Learn the Vocabulary, giving special care to the pronunciation of all these new words.

Dixit Jesus discipulis suis: Beáti óculi, qui vident quæ vos vidétis. Dico enim vobis quod multi Prophétæ et reges voluerunt vidére quæ vos vidétis, et non vidérunt: et audíre quæ audítis, et non audiérunt. Et ecce quidam Legisperitus surréxit, tentans illum, et dicens: Magíster, quid faciéndó vitam ætérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut teípsum. Dixítque illi: Recte respondísti: hoc fac, et vives. Ille autem volens justificáre seípsum, dixit ad Jesum: Et quis est meus próximus? Suscípiens autem Jesus, dixit: Homo quidam descendébat ab Jerúsalem in Jéricho, et incidit in latrónes, qui étiam despoliavérunt eum: et, plagis impóstitis, abiérunt, semi-vívo relícto. Accidit autem ut sacérdos quidam descénderet eádem via: et, viso illo, præterívit. Simíliter et levíta, cum esset secus locum et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et apprópians alligávit vúlnera ejus, infúndens óleum et vinum: et impónens illum in juméntum suum,

duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illius habe: et quodcúmque supererogáveris, ego cum rediero reddam tibi. Quis horum trium vidétur tibi próximus fuisse illi, qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Jesus: Vade, et tu fac simíliter.

VOCABULARY

beátus, a, um	blessed; happy	bay-ah-tooss
cor, cordis, <i>n.</i>	heart	korr
cura, æ, <i>f.</i>	care	koo-rah
denárius, ii, <i>m.</i>	penny	day-nah-ree-ooss
duo; duæ	two	doo-o; doo-ay
impósitus, a, um	laid on	eem-pos-ee-toos
iter, itíneris, <i>n.</i>	journey	ee-tair
juméntum, i, <i>n.</i>	beast of burden	yoo-men-toom
mens, mentis, <i>f.</i>	mind; understanding	mens
motus, a, um	moved	mot-ooss
misericórdia, æ, <i>f.</i>	mercy	mee-say-ree-korr-dee-ah
onus, óneris, <i>n.</i>	burden	on-ooss
plaga, æ, <i>f.</i>	stripe; injury	plah-gah; plah-jay
próximus, a, um	next; neighbour	procks-ee-mooss
semi-vivus, a, um	half-alive	say-mee vee-vooss
stabulárius, ii, <i>m.</i>	inn-keeper	stah-boo-lah-ree-ooss
stábulum, i, <i>n.</i>	inn	stah-boo-loom
totus, a, um	whole; entire	tot-ooss
tres, tria	three	trays; tree-ah
vis, <i>f.</i>	strength; vigour	veess
visus, a, um	seen	vee-sooss
vita, æ, <i>f.</i>	life	vee-tah

Beáti óculi qui vident
quæ vos vidétis.
Dico enim vobis
quod
multi Prophétæ et reges
voluérunt vidére
quæ vos vidétis
et non-vidérunt:
et audíre
quæ audítis
et non-audiérunt.
Et ecce
quidam Legis-perítus surréxit
tentans illum, et dicens:
Magíster, quid-faciéndo
possidébo vitam ætérnam?
At ille dixit ad cum:

Blessed the-eyes which see
the-things-which you see
For I-say to-you
that
many Prophets and kings
have-wished to-see
the-things-which you see
and have-not-seen
and to-hear
the-things-which you-hear
and have-not-heard.
And behold
a-certain Law-expert stood-up
sounding Him, and saying:
Master, by-doing-what
shall-I-possess eternal life?
And He said to him:

Quid scriptum est
 in lege?
 quómodo legis?
 Ille respóndens, dixit:
 Díliges Dóminum Deum tuum
 ex toto corde tuo,
 et ex tota ánima tua,
 et ex ómnibus víribus tuis,
 et ex omni mente tua,
 et próximum tuum
 sicut te-ípsum.
 Dixit-que illi:
 Respondísti recte:
 fac hoc, et vives.
 Ille autem
 volens justificare se-ípsum,
 dixit ad Jesum:
 Et **quis** est próximus meus?
 Jesus autem, suscípiens, dixit
 Homo **quidam** descendébat
 ab Jerúsalem in Jéricho,
 et incidit in latrónes,
qui étiam despoliavérunt eum
 et, plagis impóstitis,
 abiérunt,
 semi-vivo relícto.
 Accidit autem
 ut sacérdos **quidam** descénderet
 eádem via:
 et,
 viso illo,
 præterívit.
 Simíliter et levíta,
 cum esset secus locum,
 et vidéret eum,
 pertránsiit.
 Samaritánus autem **quidam**
 fáciens iter,
 venit secus eum:
 et videns eum,
 motus est misericórdia.
 Et apprópians
 alligávit vúlnera ejus,
 infúndens óleum et vinum:
 et impónens eum
 in juméntum suum,
 duxit in stábulum,
 et egit curam ejus.

What is written
 in the-law?
 how readest-thou?
 He answering said:
 Thou-shalt-love the-Lord thy God
 with thy whole heart,
 and with thy whole soul,
 and with all thy powers,
 and with all thy mind,
 and thy neighbour
 as thine-own-self.
 And-He-said to-him:
 Thou-hast-answered rightly:
 do this, and thou-shalt-live.
 But he
 wishing to-justify himself,
 said to Jesus:
 And who is my neighbour?
 But Jesus, replying, said:
 a-certain man was-going-down
 from Jerusalem to Jericho,
 and fell among thieves,
 who even stripped him
 and, injuries having-been-inflicted,
 they-went-away,
 the half-alive-one left-behind.
 Now it-happened
 that a-certain priest went-down
 by-that-same road:
 and
 that-poor-man having-been-seen
 he-passed-by.
 Likewise also a-levite,
 when he was near the-place,
 and saw him,
 passed-by.
 But a-certain Samaritan
 making a-journey,
 came near him:
 and seeing him,
 was moved with-pity.
 And approaching
 he-bound-up the-wounds of-him,
 pouring-in oil and wine:
 and placing him
 upon his-own beast,
 led-him to an-inn,
 and took care of-him.

Et altera die
proutulit duos denarios
et dedit stabulario,
et ait:

habe curam illius:
et quodcumque
supererogaveris
ego reddam tibi
cum rediero.

Quis horum trium
videtur tibi
fuisse proximus illi,
qui incidit in latrones?
At ille dixit:

Qui fecit misericordiam
in illum.

Et Jesus ait illi:
Vade, et fac tu
similiter.

And the-next day
he-took-out two pennies
and gave to-the-inn-keeper,
and said:
have care of-him:
and whatever
thou-shalt-ask-over-and-above
I will-render to-thee
when I-come-back.
Which of-these three
seems to-thee
to-have-been neighbour to-him,
who fell among thieves?
And he said:
He-who dealt mercy
to him.
And Jesus said to-him:
Go, and do thou
likewise.

* * *

Before going further just look at the word **vis** whose declension offers one or two peculiarities. It means *strength, energy, vigour*, either physical, mental or moral. It may also signify hostile force, violence, and in the plural, may mean military forces, troops.

Its accusative singular is sometimes used as an English slang word, and its nominative singular, preceded by the truncated genitive of *homo* (**Ho-minis vis**) has formed the name of a popular kind of bread.

It has no Genitive or Dative singular, and its declension is as follows:—

Singular		Plural	
Nom.	vis	Nom. Acc.	vires
Acc.	vim	Gen.	virium
Abl.	vi	Dat. Abl.	viribus

RELATIVE AND INDEFINITE PRONOUNS

You must now make acquaintance with other kinds of pronouns, especially with the **relative pronoun**.* This is a word which has a double task to perform:—

- (i) it stands for a noun.
- (ii) it joins two sentences together.

Look at this sentence:—

Happy is the man **who** has not followed the advice of the wicked.

* Relative pronouns might be described as conjunctive pronouns. You will understand this later on.

You see that it is made up of two statements:—

- (i) This man is happy.
- (ii) He has not followed the advice of the wicked.

The word **who** links together these two statements in one single sentence.

Now look at these Latin sentences:—

Beátus vir, **qui** non ábiit in consílio impiórum = Happy is the man, **who** has not followed the advice of the wicked.

Beáta Virgo **quæ** Archángeli dictis crédidit = Blessed is the Virgin, **who** believed in the words of the Archangel.

Beátus vir, **quem** tu erudíeris, Dómine. = Happy is the man, **whom** Thou teachest, O Lord.

Hæc est dies, **quam** fecit Dóminus. = This is the day, **which** the Lord hath made.

Videámus hoc verbum, **quod** factum est. = Let us see this thing, **which** has been done.

Beáta gens, **cujus** est Dóminus Deus eórum = Happy is the nation, **whose** God is the Lord.

Puer natus est nobis **cujus** impérium super húmerum ejus = A Child is born unto us, **whose** kingship is upon his shoulder.

Fuit homo missus a Deo, **cui** nomen erat Joánnes = There was a man sent by God, **to whom** the name was John.

Exáudi Dómine vocem meam, **qua** clamávi ad te = Hear O Lord my voice, **with which** I have called to Thee.

Fac eos, **quæ** tibi sunt plácita postuláre = Cause them to ask for **those things which** are pleasing to Thee.

Locútus est nobis in Fílio, **quem** constituit herédem universórum = He has spoken to us by his Son, **whom** He has established Heir of all things.

These examples show you that both the sentences thus drawn together have each a claim upon the relative pronoun. It must agree with the noun (or pronoun) that precedes it,—its **antecedent**—both in number and gender, whereas its case will depend upon its function in the section of the sentence to which it belongs.

Thus in the sentence *Hæc dies quam* is feminine singular because *dies* is feminine singular; it is in the accusative case because *Dóminus fecit* demands the accusative. The Lord made what? *Hanc diem*.

When you feel you have grasped all this read carefully through the following tables:—

RELATIVE AND INDEFINITE PRONOUNS

Who; which; that;

**Quis?* is used instead of *qui*, and *Quid?* instead of *quod* in an interrogation.

The other; the others

alter sometimes means the second, when there is question of two only:—

Pars altera=the second part

Another; others

alius.....*alius*
the one.....the other
alii.....*alii*
some.....others

SINGULAR			
	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	qui*	quæ	quod
Acc.	quem	quam	quod
Gen.	cujus	cujus	cujus
Dat.	cui	cui	cui
Abl.	quo	qua	quo
<hr/>			
Nom.	alter	altera	alterum
Acc.	alterum	alteram	alterum
Gen.	alterius	alterius	alterius
Dat.	alteri	alteri	alteri
Abl.	altero	altera	altero
<hr/>			
Nom.	alius	alia	aliud
Acc.	aliū	aliā	aliud
Gen.	alius	alius	alius
Dat.	alii	alii	alii
Abl.	alio	alia	alio

Other words declined like **alter** and **alius**:—

unus, a, um	= one	} Gen. sing. ius
nullus, a, um	= no one; none	
totus, a, um	= all; whole	
solus, a, um	= alone; only	
uter, tra, trum	= which of the two?	
neuter, tra, trum	= neither the one nor the other	

SOME COMPOUNDS OF QUI AND QUIS

To **Qui** and **Quis** are added various particles to form new words. These particles are invariable (i.e. they are not declined), but **qui**, **quis** are declined in the usual way.

Here is a list of the more usual compounds:—

Particle	Compound Pronoun
Ali	Aliquis (alicujus , etc.) = someone; anyone, anything
cumque	Quicumque = whosoever; whatsoever
dam	Quidam = a certain man; a certain one
libet	Quilibet = who, or what you please; any you please
nam	Quisnam? = who then? which then? what then?
quam	Quisquam = any one at all
que	Quisque = each, every; whoever it be
vis	Quivis = anyone without distinction; whom you will

Note also **unus-quisque** = each one.

PLURAL		
<i>m.</i>	<i>f.</i>	<i>n.</i>
qui	quæ	quæ
quos	quas	quæ
quorum	quarum	quorum
quibus	quibus	quibus
quibus	quibus	quibus
or <i>quis</i>		
alteri	alteræ	altera
alteros	alteras	altera
alterorum	alterarum	alterorum
alteris	alteris	alteris
alteris	alteris	alteris
alii	aliæ	alia
alios	alias	alia
aliorum	aliarum	aliorum
aliis	aliis	aliis
aliis	aliis	aliis

SOME EXAMPLES OF USE

Beāti óculi **qui** vident **quæ** vos vidétis.

Quis est meus próxímus?

Tolle filium tuum **quem** díligis.

Meménto Abraham, Isaac, et Jacob

quibus jurásti dare terram.

quadam die=on a certain day.

Alter altérius ónera portáte= Bear ye one another's burdens.

Unum ódio habébit et **alterum** díliget.

He will hate the one and love the other.

Abiérunt **álius** in villam suam, **álius** vero ad negotiatiónem suam.

Aliud est accípere, **áliud** dare= It is one thing to receive, another to give.

Invicem=one another, is indeclinable:—

Oráte pro ínvicem=Pray for one another.

When **qui** (**quæ**, etc.) occurs at the beginning of a sentence it is often to be translated: And he (she, etc.).

Qui respóndit=And he answered.

Quæ ábiit=And she went away.

N.B.—Do not confuse **quidam**: a certain one, with **quidem**: indeed.

Quidam quidem et propter invidiam et contentiónem, **quidam** autem et propter bonam voluntátem, Christum prædicant.=Certain persons indeed preach Christ out of envy and a spirit of competition, but some do it out of good will.

When you have carefully examined the above tables go back and compare them with those on pp. 42 & 43. Make a special note of the fact that all these pronouns have a Genitive singular ending in **ius** or **jus**.

Now go back to the construction and (i) make a note of all the words in thick type; (ii) find their place in the table to which they belong; (iii) try to memorize the sentence in which they occur.

Then at your leisure read through again some of the past Lectiones, keeping a sharp look-out for all pronouns of whatever kind.

*Diligam te, Dómine, ex toto
corde meo.*

LECTIO XIV (décima quarta)

The fourteenth Lectio is taken from the Common of Saints. Look up in your Missal the Gospel for Many Martyrs out of Paschal-tide and read attentively the English translation. Learn the Vocabulary, then read the Latin text slowly aloud, giving great care to the pronunciation and accentuation.

Dixit Jesus discipulis suis: Cum audiéritis praelia et seditiões, nolite terréri: opórtet primum hæc fieri, sed nondum statim finis. Tunc dicébat illis: Surget gens contra gentem, et regnum advérsus regnum. Et terræ-motus magni erunt per loca, et pestiléntiæ et fames, terrorésque de cælo, et signa magna erunt. Sed ante hæc ómnia injicient vobis manus suas, et persequéntur, tradéntes in synagógas et custódias, trahéntes ad reges et præsidés propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris, non præmeditári quæmádmódum respondeátis. Ego enim dabo vobis os et sapiéntiam, cui non póterunt resistere et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte afficient ex vobis: et éritis ódio ómnibus propter nomen meum; et capíllus de cápíte vestro non períbit. In patiéntia vestra possidébitis ánimas vestras.

VOCABULARY

adversáriu <i>s</i> , ii, <i>m</i> .	adversary	ahd-vair-sah-ree-ooss
cognátus, i, <i>m</i> .	kinsman	ko-n'yah-tooss
custódia, æ, <i>f</i> .	custody; guard	koos-tod-ee-ah
fames, is, <i>f</i> .	hunger; famine	fah-mays
motus, us, <i>m</i> .	movement	mot-ooss
ódium, ii, <i>n</i> .	hatred	od-ee-oom
patiéntia, æ, <i>f</i> .	patience; endurance	paht-see-ent-see-ah
præses, præsidis, <i>m</i> .	ruler; governor	pray-says
prælium, ii, <i>n</i> .	battle	pray-lee-oom
sedítio, ónis, <i>f</i> .	sedition; riot	say-deet-see-o
signum, i, <i>n</i> .	sign	see-n'yoom
synagóga, æ, <i>f</i> .	synagogue	see-nah-go-gah
terror, óris, <i>m</i> .	alarm; terror	tair-ror
testimónium, ii, <i>n</i> .	witness	tes-tee-mon-ee-oom

Cum audiéritis
praelia et seditiões
nolíte-terréri:
opórtet primum
hæc fieri,
sed finis
nondum statim.
Tunc dicébat illis:

When you-shall-hear-of
wars and riots
be-not-terrified:
it-is-necessary first
these-things to-happen.
but the-end
not-yet immediately.
Then He-said to-them:

Gens surget
contra gentem,
 et regnum **adversus** regnum.
 Et terræ-motus magni
 erunt **per**-loca,
 et pestilentiæ
 et fames,
 terrorés-que **de** cælo,
 et signa magna erunt.
 Sed **ante** hæc ómnia
 injicient manus suas
 vobis,
 et persequéntur,
 tradéntes **in** synagógas
 et custódias,
 trahéntes **ad** reges
 et præsides
propter nomen meum:
 contínget autem vobis
in testimónium.
 Pónite ergo **in** córdibus vestris
 non præ-meditári
 quemádmodum respondeátis.
 Ego enim dabo vobis
 os et sapiéntiam
 cui
 omnes adversárii vestri
 non-póterunt resistere
 et contradícere.
 Tradémini autem
 a paréntibus, et frátribus,
 et cognátis, et amícis,
 et affíciant morte
ex vobis:
 et éritis ódio ómnibus
propter nomen meum:
 et capíllus **de** cápíte vestro
 non-períbit.
 Possidébitis ánimas vestras
in patiéntia vestra.

Nation will-rise
 against nation,
 and kingdom against kingdom.
 And great earthquakes
 there-will-be here-and-there,
 and plagues
 and famine,
 and dread-things from the-sky,
 and great signs there-will-be.
 But before all these-things
 they-will-cast their hands
 on-you,
 and will-persecute [you],
 delivering [you] to the-synagogues
 and prisons,
 dragging [you] before kings
 and rulers
 because-of my Name:
 and this-will-happen to-you
 for a-witness.
 Fix therefore in your hearts
 not to-premeditate
 in-what-manner you-should-answer.
 For I-myself will-give you
 a-mouth (=speech) and wisdom
 against-which
 all your adversaries
 will-not-be-able to-resist
 nor contradict.
 Now you-will-be-betrayed
 by parents and brothers,
 and relations and friends,
 and they-will-strike with-death
 [some] among you:
 and you-will-be hated by-all
 because-of my Name:
 and a-hair from your head
 will-not-perish.
 You-shall-be-masters-of your souls
 by your endurance.

* * *

You are now familiar with all the declinable words in Latin, i.e. nouns, pronouns, adjectives and participles. You know that all these words vary their endings according to their *case* which is determined by their function in the sentence. Make sure you have thoroughly grasped the mechanism of declension and the different models. Constant practice is necessary in order to be able to recognize at a glance the exact case of a noun. If you neglect this you will never become a fluent reader.

THE USE OF PREPOSITIONS

You must now make the acquaintance of an *indeclinable* type of word, namely the **preposition** (from *præ* = *before* and *pósitus* = *placed*).

A preposition is a word which shows the connexion between a noun or pronoun and some other word in the sentence.

The book is **on** the table.

In the above sentence the word **on** shows the connexion between *book* and *table*. It is a preposition.

In Latin the work of indicating connexions between nouns is done to a large extent by their inflexions, as you have already seen, yet you will often find the Accusative and Ablative cases supplemented by prepositions which enlarge or specify their meaning. Each of these cases has its own particular set of prepositions.

De profúndis clamávi ad Dóminum.

From the-depths I-called to the-Lord.

In this example the Ablative case of *profúndum* uses the preposition **de**, and the Accusative case of *Dóminus* uses the preposition **ad** in order to make their meaning clear and unmistakable.

There are no difficulties connected with prepositions. Read carefully through the following lists and refer to them as often as necessary. In the construction of this Lectio all prepositions are in thick type. You should memorize the entire fragment in which each occurs.

1. PREPOSITIONS USED WITH THE ACCUSATIVE

Ad	= towards; unto; by the side of; near; with regard to
Advérsus	= against; opposite; towards
Ante	= before; in front of
Apud	= at; near; at the house of; in the writings of (a quoted author)
Circum; circa	= around; about; concerning
Contra	= against; contrary to
Erga	= towards (with relation to the feelings); with respect to
Extra	= outside of; besides
Infra	= below
Inter	= between; among; in the course of
Intra	= on the inside of; within
Juxta	= next to; close to; according to
Ob	= in front of; on account of
Penes	= in the possession or power of
Per	= through; throughout; during; by means of
Post	= after; afterward; behind; since
Præter	= beside; beyond; except
prope	= near at hand
propter	= on account of; because of; close to
Secúndum	= following after; according to
Supra	= above; over

Trans	= across; beyond
Ultra	= on the further side of
Versus	= towards

2. PREPOSITIONS USED WITH THE ABLATIVE

Ab or A	= from; by
Absque	= without; except
Clam	= secretly; without the knowledge of
Coram	= in the presence of
Cum*	= together with; in company with
De	= from; made from; down from; concerning
Ex or E	= out of; since; according to
Præ	= before in comparison with; because of; over and above
Pro	= for; by virtue of; on behalf of; instead of; in return for; conformably to; in proportion; (<i>pro viribus</i> = according to one's ability; with all one's might).
Sine	= without

3. PREPOSITIONS USED WITH BOTH ABLATIVE AND ACCUSATIVE

In	+ Abl. = in; on; among; about
In	+ Acc. = into (denotes a change of position) <i>sometimes</i> = for
Sub	+ Abl. = under; below (without change of place)
Sub	+ Acc. = under; below (with movement to or from)
Super	+ Abl. = concerning; about; because of
Super	+ Acc. = above; on; (with a word signifying movement)

Now do not attempt, at a first reading, to retain all the different meanings of these prepositions, but whenever you meet one of them be careful to fix in your memory the exact sense in which it is used in that particular passage, and note whether it is followed by the Ablative or the Accusative case.

Eritis ódio ómnibus

Make a special note of the above idiomatic construction: a double Dative, the one denoting a person, the other an abstract noun: —

Eritis ódio ómnibus = You will be *for-hatred to-all-men*: (You will be hated by all men).

Hoc erit tibi dolóri = This will be *to-thee for-grief*. (This will cause thee grief).

Nihil eórum illi curæ erat = None of these things was *to-him for-care*. = (He cared for none of these things).

Exémple est illis = He is *for-an-example to-them*. (He is an example to them).

Now memorize the following phrase and apply it in future to your Latin study: —

Fac pro viribus.

* When used with the personal pronoun *cum* is placed after it, not before, and is joined to it so as to make one word: — **Mecum** = with me; **Tecum** = with thee; **Nobiscum** = with us; **Vobiscum** = with you.

LECTIO XV (décima quinta)

The fifteenth Lectio is the Gospel for Ember Wednesday in September. Make your usual preparation before beginning the study of the text.

Unus de turba dixit ad Jesum: Magister, attuli filium meum ad te habentem spiritum mutum: qui ubicumque eum apprehenderit, allidit illum et spumat, et stridet dentibus, et aréscit: et dixi discipulis tuis ut ejicerent illum, et non potuerunt. Qui respondens eis, dixit: O generatio incredula, quamdiu apud vos ero? quamdiu vos pátiar? Afférte illum ad me. Et attulerunt eum. Et cum vidisset eum, statim spiritus conturbávit illum; et elísus in terram, volutabátur spumans. Et interrogávit patrem ejus: Quantum témporis est ex quo eo hoc áccidit? At ille ait: Ab infántia: et fréquénter eum in ignem, et in aquas misit, ut eum pérderet. Sed si quid potes, ádjuva nos, misértus nostri. Jesus autem ait illi: Si potes crédere, ómnia possibília sunt credénti. Et contínuo exclámans pater púeri, cum lácrymis ajébat: Credo Dómine, ádjuva incredulitátem meam. Et cum vidéret Jesus concurréntem turbam, comminátus est spirítui immúndo, dicens illi: Surde et mute spirítus, ego præcípio tibi, exi ab eo; et ámplius ne intróeas in eum. Et exclámans, et multum discérpens eum, éxiit ab eo: et factus est sicut mórtuus, ita ut multi dícerent: Quia mórtuus est. Jesus autem tenens manum ejus, elevávit eum, et surréxit. Et cum introísset in domum, discípuli ejus secréto interrogábant eum: Quare nos non potúimus ejícere eum? Et dixit illis: Hoc genus in nullo potest exíre, nisi in oratióne, et jejúnio.

VOCABULARY

ámplius, adv.	more; longer	ahm-plee-ooss
contínuo, adv.	immediately	kon-tee-noo-o
credens, entis	one who believes	kray-dens
Déitas, átis, f.	Deity	Day-ee-tahss
devóte, adv.	faithfully; devotedly	day-vot-ay
fréquénter, adv.	frequently	fray-kwen-tair
generátio, ónis, f.	generation	jay-nay-raht-see-o
genus, géneris, n.	kind; species	jay-nooss
immúndus, a, um	unclean	eem-moon-dooss
incredúlitas, átis, f.	unbelief	een-kray-doo-lee-tahss
incrédulus, a, um	unbelieving	een-kray-doo-looss
jejúnium, ii, n.	fasting	yay-yoo-nee-oom
latens, éntis	lying hid; concealed	lah-tens
multum, adv.	greatly; very	mool-toom
mutus, a, um	dumb	moo-tooss
orátio, ónis	prayer	o-raht-see-o
quámdiu, adv.	how long; as long as	kwam-dee-oo
secréto, adv.	secretly	say-kray-to
sicut, adv.	as; just as	see-koot
statim, adv.	straightway; at once	stah-teem
surdus, a, um	deaf	soorr-dooss
ubicumque, adv.	wherever	oo-bee-koom-kway

Unus de turba
dixit ad Jesum:
Magíster, áttuli ad te
ffilium meum
habéntem spíritum mutum:
qui, ubicúmque eum apprehénderit
allídit eum,
et spumat,
et stridet déntibus,
et aréscit:
et dixi discíplis tuis
ut ejícerent illum,
et non potuérunt.
Qui respóndens eis, dixit:
O generátio incrédula,
quámdiu apud vos ero?
quámdiu pátiar vos?
Afférte illum ad me.
Et attulérunt eum.
Et cum vidísset eum,
statim
spíritus conturbávit illum;
et elísus in terram,
volutabátur spumans.
Et interrogávit patrem ejus:
Quantum témporis est
ex quo
hoc áccidit eo?
At ille ait:
Ab infántia:
et **frequénter**
misit eum in ignem,
et in aquas,
ut pérderet eum.
Sed si quid potes,
misértus nostri,
ádjua nos.
Jesus autem ait illi:
Si potes crédere,
ómnia sunt possibília
credénti.
Et **contínuo** pater púeri
exclámans, cum lácrymis
ajébat:
Credo, Dómine,
ádjua incredulitátem meam.
Et cum Jesus vidéret
turbam concurréntem,

One from the-crowd
said to Jesus:
O-Máster, I-have-brought to Thee
my son
having (who has) a-dumb spirit:
which, wherever it-catches him,
throws him down violently
and he-foams-at-the-mouth,
and gnashes with-the-teeth,
and he-is-pining-away:
and I-said to-thy disciples
that they-should-eject it,
and they-could not.
And-He replying to-them, said:
O you-people without-faith,
how-long shall I-be with you?
How-long shall-I-suffer you?
Bring him to me.
And they brought him.
And when He-had-seen him,
straightway
the-spirit troubled him;
and being-thrown to the-ground,
he-rolled-about foaming.
And He-asked his father:
How long is-it
since
this has-been-happening to-him?
And he said:
From infancy:
and frequently
it has-thrown him into the-fire,
and into the-waters,
in-order-to destroy him.
But if Thou-canst-do anything,
having-had-pity on-us,
help us.
And Jesus says to-him:
If-only thou-canst believe,
all-things are possible
to-one-who-believes.
And straightway the-boy's father
crying-out, with tears
said:
I-do-believe, Lord,
help my unbelief.
And when Jesus saw
the-crowd come-running-together,

comminatus-est
 spirítui immúndo,
 dicens illi:
 Surde et mute spíritus,
 ego præcípío tibi,
 exi ab eo;
 et ne-intró-eas **ámplius**
 in eum.
 Et exclámans,
 et **multum** discérens eum,
 éxiit ab eo:
 et factus-est sicut mórtuus,
 ita ut multi dicerent:
 Quia mórtuus est.
 Jesus autem tenens manum ejus,
 elevávit eum,
 et surréxit.
 Et cum introísset
 in domum,
 discípuli ejus
 interrogábant eum **secréto**:
 Quare nos non potúimus
 ejícere eum?
 Et dixit illis:
 Hoc genus potest exíre
 in nullo, nisi in orátione,
 et jejúnio.

He-spoke-threateningly
 to-the-unclean spirit,
 saying to-it:
 Deaf and dumb spirit,
 I command thee,
 go-out from him;
 and enter-not any-more
 into him.
 And crying-out
 and greatly rending him,
 it-went-forth from him:
 and (the boy) became as one-dead,
 so that many said:
 " He is dead ".
 But Jesus holding his hand,
 lifted-up him.
 and he-stood-up.
 And when He-had-entered
 into the-house,
 his disciples
 were-asking Him privately:
 Why could not we
 eject it?
 And he-said to-them:
 This kind can go-out
 in no-way, except by prayer,
 and by-fasting.

* * *

ADVERBS

Adverbs are the *how*, *when*, and *where* words of a language.
 Here are a few examples:—

Lapis erat magnus **valde**=The stone was *very* great.

Discípuli **secréto** interrogábant eum=The disciples questioned Him
privately.

Digne, atténte ac devóte=*in a dignified manner, attentively and devoutly*.

Frequénter eum in ignem misit=*Frequently* it cast him into the fire.

Ubi Petrus, **ibi** Ecclésia=*Where* Peter is, *there* is the Church.

Since Adverbs are indeclinable they will not give you any trouble, and you may learn them as you come across them. Many are easy to recognize, for a large number are formed from adjectives and end in **e** or **o** (Class I); in **ter** or **iter** (Class II). They have a comparative in **ius** and a superlative in **issime**.

juste (from *justus*)

=justly; rightly; duly.

justius

=more justly, etc.

justissime

=most justly, etc.

frequenter (from <i>frequens</i>)	= frequently.
frequentius	= more frequently.
frequentissime	= most frequently.
mirabiliter (from <i>mirabilis</i>)	= wonderfully.
mirabilius	= more wonderfully.

Deus, qui humanæ substantiæ dignitatem **mirabiliter** condidisti, et **mirabilius** reformasti = O God, who hast *wondrously* created the dignity of human nature, and still *more wondrously* reformed it.

You will notice that the comparative of the Adverb is simply the neuter singular of the corresponding adjective, and the superlative is formed by changing the *us* of the superlative adjective into *e*.

A few Adverbs, like their corresponding Adjectives, are compared irregularly. Thus we have:—

Bene	= well	melius	= better	optime	= best
Male	= badly	pejus	= worse	pessimum	= worst
Multum	= much	plus	= more	plurimum	= most
Magnopere	= greatly	magis	= more	maxime	= most
Non multum	= little	minus	= less	minime	= least
Parum	= too little	minus	= less	minime	= least
Diu	= long (time)	diutius	= longer	diutissime	= longest

These few common Adverbs of time should be learnt now, as you will often meet them:—

Hodie	= to-day	Semper	= always
Quotidie	= every day	Nunquam	= never
Cras	= to-morrow	Non-nunquam	= not never = sometimes
Heri	= yesterday	Deinde	= thereupon
Adhuc	= still; yet	Mox	= soon
Nunc	= now	Mane	= in the morning
Statim	= straightway	Vespere	= in the evening

Nouns used with an Adverb of quantity like **Quantum** are always in the Genitive case:—

Quantum temporis = How much (of) time?

Da mihi **paululum aquæ** in vase, ut bibam = Give me a little (of) water in a vessel, that I may drink.

These three Adverbs of place with their different forms should also be specially noted:—

Hic	= here	huc	= hither	hinc	= hence	hac	= by this way
Ibi	= there	eo	= thither	inde	= thence	ea	= by that way
Ubi	= where	quo	= whither	unde	= whence	qua	= by which way

When you have absorbed all the above material go through the construction again where you will recognize the adverbs in thick type. Then read the original text once more and make sure you have understood every word of it. Try to appreciate the vivacity of the Latin narrative: the poor father's distress—Our Lord's delightful impatience at the lack of faith. Notice that his reproach is not addressed to the father, since it is in the plural: *vos*. Was it to the disciples standing by? Then the suppliant's wonderful act of faith—the vivid description of the crowds running up—the afflicted lad writhing on the ground in the throes of an epileptic fit—the sudden stiffening as of death—the Good Physician bending over him and tenderly raising him to his feet, cured—the piqued disciples asking Our Lord, on the quiet, why *they* had not been able to effect such a seemingly easy cure. It is all so beautifully and naturally described. You ought to enjoy it.

To conclude this *Lectio* memorize the following aspiration which you can always use when making a genuflection before the Blessed Sacrament:—

*Adóro te devóte,
latens Déitas.*

LECTIO XVI (décima sexta)

The sixteenth Lectio is the last Gospel of the Mass. Read over the Latin text slowly and attentively two or three times both silently and aloud before beginning to study the construction.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hóminum; et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri; his qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. **ET VERBUM CARO FACTUM EST**, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

IN principio erat Verbum,
 et Verbum erat apud Deum,
 et Verbum erat Deus.*
 Hoc erat in principio
 apud Deum.
 Omnia facta sunt
 per ipsum:
 et nihil quod factum-est
 factum-est sine ipso.
 In ipso vita erat
 et vita erat
 lux hóminum:
 et lux lucet
 in ténebris,
 et ténebræ
 non-comprehendérunt eam.
 Fuit homo
 cui nomen erat Joánnes,*
 missus a Deo.
 Hic venit in testimónium,
 ut perhibéret testimónium
 de lúmine,
 ut omnes créderent
 per illum.
 Ille non erat lux
 sed
 ut perhibéret testimónium
 de lúmine.
 Erat lux vera
 quæ illúminat omnem hóminem
 veniéntem in hunc mundum.
 Erat in mundo
 et mundus factus-est
 per ipsum,
 et mundus non-cognóvit eum.
 Venit in própria,
 et sui
 non-recepérunt eum.
 Dedit autem eis
 quotquot recepérunt
 eum
 potestátem fieri
 filios Dei,
 his qui credunt
 in nómine ejus:
 qui nati sunt
 non ex sanguínibus,

In the-Beginning was the-Word
 and the-Word was with God,
 and the-Word was God.
 This-Word was in the-Beginning
 with God.
 All-things have-been made
 by Him:
 and nothing which has-been-made
 has-been-made without Him.
 In Him was life
 and *that*-life was
 the-light of-men:
 and the-light is-shining
 in darkness,
 and darkness
 has-not-grasped It.
 There-was a-man
 to-whom the-name was John,
 sent by God.
 This-man came for a-witness
 that he-might-bear witness
 concerning the-Light,
 so-that all might-believe
 through him.
 He was not the-Light
 but *was sent*
 that he-might-bear witness
 concerning the-Light.
 This-was the-true Light
 which enlightens every man
 coming into this world.
 He-was in the-world
 and the-world was-made
 by Him,
 and the-world knew Him not.
 He has-come to his-own-property,
 and his-own-people
 have-not-welcomed Him.
 But He-has-given to-them
 how-many-soever have-welcomed
 Him
 the-power to-become
 sons of-God,
that is to-these who believe
 in his name:
 who were born
 not of blood,

* Be on your guard when reading the text. *Verbum* not *Deus* is the subject. This is not apparent from the Latin text but is quite clear in the original Greek: Θεὸς ἦν ὁ λόγος.

neque ex voluntate carnis,
neque ex voluntate viri,
sed ex Deo.

Et Verbum
factum-est caro,
et habitavit in nobis:
et vidimus gloriam ejus,
gloriam quasi Unigeniti
a Patre,
plenum gratiae et veritatis.

nor of the-will of-flesh,
nor of the-will of-man,
but of God.
And the-Word
has-become flesh,
and has-lived among us:
and we-have-seen his glory,
glory as of-the-Only-begotten
by the-Father,
full of-grace and of-truth.

* * *

De Verbo

This easy, but extremely important Lectio brings us to the very heart of our subject, namely to the WORD: VERBUM.

You have already learnt that Verbum means "a word." As a grammatical term however, it is not used of just any word, but only of the Verb which is considered *the* word of a sentence, the vital principle without which, expressed or understood, no sentence can exist.

Without a knowledge of the Verb you would never be able to read the true meaning of a sentence, however many other words you might know, for if the Verb is left out, all the other words make no sense at all. In the temple of speech, therefore, we may say that the Verb is the corner-stone, even as the VERBUM INCARNATUM is the corner-stone of our Faith. If you stop to think a moment you will find matter here for further reflection.

What then is the function of the Verb? It is that part of speech by means of which we make a statement, the word by which we express existence, state, or action.

God is. (existence)

Peter is asleep. (state)

Paul is speaking. (action)

Among verbs the first in importance is the verb TO BE: **Esse**, since without **BEING** there could be no action. This verb however can be employed in an absolute sense only when used of God:—

Deus est = God is.

Ego sum qui sum = I am who am.*

In all other cases it needs to be completed by some other word or words in order to make sense.

Paulus erat Apóstolus

You see that the nouns *Paulus* and *Apóstolus* both stand for the same person. The verb *erat* by thus linking them together establishes their identity. Therefore you will have no difficulty in remembering this important rule:—

The verb TO BE takes the same case after it as before it.

* This untranslatable sentence is equivalent to saying: I am **BEING** itself.

This verb is often *understood* in Latin, especially when it links together words which denote the same person, thing or idea:—

Dóminus illuminátio mea=The Lord [is] my light.

Magna ópera Dómini=Great [are] the works of the Lord.

Parátum cor meum, Deus=My heart [is] ready, O God.

Ubi Petrus, ibi Ecclésia=Where Peter [is], there [is] the Church.

These few remarks together with the following tables will serve as an introduction to our study of the Verb. They must be, not merely read through, but studied in detail, and every word, every letter even, thoroughly mastered. You will have gained much if you determine not to leave this Lectio till you know it through and through.

The Verb ESSE = To Be

PRESENT

Christiánus* sum =I am a Christian	Incrédulus* fui =I have been an unbeliever
Christiánus es =Thou art a Christian	Incrédulus fuísti =Thou hast been an unbeliever
Christiánus est =He is a Christian	Incrédulus fuit =He has been an unbeliever
Christiáni† sumus =We are Christians	Incréduli† fuimus =We have been unbelievers
Christiáni estis =You are Christians	Incréduli fuístis =You have been unbelievers
Christiáni sunt =They are Christians	Incréduli fuérunt =They have been unbelievers

PAST

Felix eram =I was happy	Infélix fuéram =I had been unhappy
Felix eras =Thou wast happy	Infélix fuéras =Thou hadst been unhappy
Felix erat =He was happy	Infélix fuérat =He had been unhappy
Felices erámus =We were happy	Infelices fuerámus =We had been unhappy
Felices erátis =You were happy	Infelices fuerátis =You had been unhappy
Felices erant =They were happy	Infelices fuérant =They had been unhappy

* Christiána or Incrédula if the subject is feminine.

† Christiánæ or Incrédulæ if the subject is feminine.

Miles Christi ero =I shall be a soldier of Christ	Fidélis fúero =I shall have been faithful
Miles Christi eris =Thou wilt be a soldier of Christ	Fidélis fúeris =Thou wilt have been faithful
Miles Christi erit =He will be a soldier of Christ	Fidélis fúerit =He will have been faithful
Míletes Christi érimus =We shall be soldiers of Christ	Fidéles fuérimus =We shall have been faithful
Míletes Christi éritis =You will be soldiers of Christ	Fidéles fuéritis =You will have been faithful
Míletes Christi erunt =They will be soldiers of Christ	Fidéles fúerint =They will have been faithful

Note well the vowel *u* which runs all through the right hand columns.

When you thoroughly know all the above sentences, not parrot-wise, but really understanding their meaning, go back and read the text of the *Lectio* once again, and make up your mind to memorize it sooner or later.

*Tu solus es Dóminus,
Jesu Christe.*

LECTIO XVII (décima séptima)

The seventeenth *Lectio* is the second of the Sunday Compline psalms: *Ps. 90*. If you have a translation read it carefully first. Learn the Vocabulary, giving great care to the pronunciation of all these new words.

In this psalm three persons are speaking: 1. a Narrator, whom we may interpret as Our Lord; 2. the Christian soul, seeking shelter from peril; 3. God the Father, whose voice is heard at the end of the psalm.

1. Qui hábitat in adjutório Altíssimi, in protectióne Dei cæli commorábitur. Dicet Dómino:

2. "Suscéptor meus es tu, et refúgium meum, Deus meus; sperábo in eum; quóniam Ipse liberávit me de láqueo venántium et a verbo áspero."

1. Scápulis suis obumbrábit tibi: et sub pennis ejus sperábis. Scuto circúmdabit te véritas ejus; non timébis a timóre noctúrno, a sagítta volánte in die, a negótio perambulánte in ténebris, ab incúrso et dæmónio meridiáno. Cadent a látere tuo mille, et decem millia

a dextris tuis; ad te autem non appropinquabit. Verúmtamen óculis tuis considerábis, et retributiónem peccatórum vidébis.

2. "Quóniam tu es Dómine, spes mea."

1. Altíssimum posuísti refúgium tuum. Non accédet ad te malum, et flagéllum non appropinquabit tabernáculo tuo; quóniam Angelis suis mandávit de te, ut custódiant te in ómnibus viis tuis. In mánibus portábunt te, ne forte offéndas ad lápidem pedem tuum. Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem.

3. "Quóniam in Me sperávit, liberábo eum: prótegam eum, quóniam cognóvit Nomen meum. Clamábit ad Me et Ego exáudiam eum; cum ipso sum in tribulatióne; erípiam eum, et glorificábo eum. Longitúdine diérum replébo eum, et osténdam illi Salutáre meum."

VOCABULARY

adjutórium, ii, <i>n.</i>	help; aid	ahd-yoo-to-ree-oom
asper, pera, perum, <i>adj.</i>	sharp	ahss-pair
aspis, áspidis, <i>f.</i>	viper	ahss-peess
basilíscus, i, <i>m.</i>	cobra	bah-see-lees-kooss
dæmónium, ii, <i>n.</i>	an evil spirit	day-mon-ee-oom
dexter, tera, terem, <i>adj.</i>	right	decks-tair
dextra, æ, <i>f.</i>	right hand	decks-trah
draco, ónis, <i>m.</i>	a dragon	drah-ko
flagéllum, i, <i>n.</i>	a whip; scourge	flah-jel-loom
incúrsus, us, <i>m.</i>	attack, assault	een-koor-sooss
lapis, lápidis, <i>m.</i>	a stone	lah-peess
lâqueus, i, <i>m.</i>	noose; snare	lah-kway-ooss
latus, láteris, <i>n.</i>	side	lah-tooss
leo, leónis, <i>m.</i>	lion	lay-o, lay-on-eess
longitúdo, inis, <i>f.</i>	length	lon-jee-too-do
penna, æ, <i>f.</i>	feather (wing)	pen-nah
refúgium, ii, <i>n.</i>	refuge	ray-foo-jee-oom
retribútió, onis, <i>n.</i>	repayment	ray-tree-boot-see-o
salutáris, e, <i>adj.</i>	salutary	sah-loo-tah-reess
sagítta, æ, <i>f.</i>	arrow	sah-jeet-tah
scápulæ, arum, <i>f.</i>	shoulders	skah-poo-lay
scutum, i, <i>n.</i>	shield	skoo-toom
suscéptor, oris, <i>m.</i>	one who undertakes a charge	soo-shep-tor
tabernáculum, i, <i>n.</i>	tent	tah-bair-nah-koo-loom
timor, óris, <i>m.</i>	dread; terror	tee-mor
tribulátió, onis, <i>f.</i>	distress	tree-boo-laht-see-o
venans, ántis, <i>n.</i>	a hunter	vay-nahns
véritas, átis, <i>f.</i>	truth	vay-ree-tahss

Qui **hábitat**
in adjutório Altíssimi
commorábitur in protectione
Dei cæli.

Dicet Dómino:

"Tu es suscēptor meus
et refúgium meum,
Deus meus.

Sperábo in eum,
quóniam Ipse
liberávit me
de láqueo venántium
et a verbo áspero."

Obumbrábit tibi
scápulis suis:

et **sperábis**
sub pennis ejus.

Véritas ejus

circúmdabit te scuto;

non timébis

a timóre noctúrno,

a sagítta volánte in die,

a negótio per-ambulánte

in ténebris,

ab incúrsu

et dæmónio meridiáno.

Mille cadent

a látere tuo,

et decem míllia

a dextris tuis;

non autem **appropinquábit**
ad te.

Verúmtamen

considerábis óculis tuis,

et vidébis

retributió nem peccatórum.

"Quóniam: Tu, Dómine,
es spes mea."

Posuísti Altíssimum

refúgium tuum.

Malum non-accédet ad te,

et flagéllum

non-**appropinquábit**

tabernáculo tuo;

quóniam

mandávit

Angelis suis

de te,

He-who lives

in-the-help of-the-most-High
will-abide under the-protection
of-the-God of-Heaven

He-will-say to-the-Lord:

"Thou art my champion
and my refuge:

O-my God.

[Yes] I-will-hope in Him,
because He-himself

has-delivered me

from the-trap of-the-hunters

and from the-sharp word."

He-will-overshadow thee

with-his shoulders:

and thou-wilt-hope

beneath his feathers.

His Truth

will-encircle thee like-a-shield;

thou wilt-not-be-afraid

of the-nocturnal terror,

of the-arrow flying by day,

of the-business walking-around

in the-darkness,

of sudden-catastrophe,

and of-the-noon-day devil.

A-thousand will-fall

at thy side,

and ten thousand

on thy right-hand

but [evil] will not come-near
to-thee.

Nevertheless

thou-shalt-behold with-thine eyes,

and thou-shalt-see

the-reward of-sinners

"For Thou, O-Lord,

art my hope."

Thou-hast-made the-most-High
thy shelter.

Evil shall-not-draw-near to thee,

and the-plague

shall-not-come-near

to-thy tent;

because

He-has-given-a-command

to-his Angels

concerning thee,

ut custódiant te
in ómnibus viis tuis.

Portábunt te
in mánibus,
ne forte
offéndas pedem tuum
ad lápidem.

Ambulábis super áspidem
et basilíscum,
et **conculcábis** leónem
et draconem.

" Quóniam
sperávit in Me
liberábo eum:
prótegam eum,
quóniam cognóvit
Nomen meum.

Clamábit ad me,
et Ego exáudiam eum;
sum cum ipso
in tribulatióne;
erípiam eum,
et **glorificábo** eum.
Replébo eum
longitúdine diérum,
et osténdam illi
Salutáre meum.

that they-must-keep thee
in all thy ways.

They-will-carry thee
in their-hands,
lest perchance
thou-shouldst-dash thy foot
against the-stone.

Thou-shalt-walk upon the-viper
and the-cobra,
and thou-shalt-trample-on the-lion
and the-dragon.

Because
he-has-hoped in Me
I-will-deliver him:
I-will-protect him,
because he-has-acknowledged
my Name.

He will-call to me,
and I-myself will-answer him;
I-am with him
in trouble;
I-will-deliver him,
and I-will-glorify him.
I-will-fill him
with-length of-days,
and I-will-show to-him
my Salvation.

* * *

THE CONJUGATION OF VERBS

By conjugation we mean the whole system of verbal inflexions. The principal variations in the form of a verb indicate:—

I. **Mood**: i.e. the precise manner in which the action (or state) denoted by the verb is presented, whether as an actual fact; as a command; or as a possibility dependent on certain conditions.

II. **Tense**: i.e. the period of time in which the action takes place: present, past or future.

III. **Person**: i.e. the one who performs the action: the person speaking, **First Person** (I or We); the person spoken to, **Second Person** (Thou or You); the person spoken about, **Third Person** (He, She, It or They).

IV. **Number:** i.e. a difference in the form of a verb showing whether the Person is singular or plural.

There are four regular models of conjugation. Verbs which conform to the model in every respect are termed regular; those which differ in any particular are called irregular. Before beginning to study any of these models it is desirable that you should have a general idea of the manner in which verbs function. Consider these three sentences:

- (a) **Mother calls me.**
- (b) **Mother is calling me.**
- (c) **Mother has called me.**

All these sentences state an actual fact, therefore the verb is said to be in the **Indicative Mood**.

- (a) is a simple, indefinite statement of the action.
- (b) presents the action as still continuing, not yet finished, therefore Imperfect.
- (c) presents the action as completely finished at the time of speaking, therefore Perfect.

All three *aspects* of this one action may be thrown back into the past, or projected into the future.

PRESENT

(a) <i>Simple</i>	(b) <i>Continuous or Imperfect</i>	(c) <i>Perfect</i>
Mother calls me.	Mother is calling me.	Mother has called me.

PAST

(a)	(b)	(c)
Mother called me.	Mother was calling me.	Mother had called me.

FUTURE

(a)	(b)	(c)
Mother will call me.	Mother will be calling me.	Mother will have called me.

Get this plan well in mind before going further:—

Three possible *times*: **Past; Present; Future.**

Three possible *aspects* of each: **Simple; Imperfect; Perfect.**

When you have thoroughly grasped this, study very carefully the following table which gives the whole of the Indicative Mood of our first model: **Vocáre: to call**, arranged according to the above plan.

PRESENT			
(a) I call, etc.		(b) I am calling, etc.	(c) I have called, etc.
Singular	1. Voc-o	<i>Lacking</i> Latin uses (a)	Vocáv-i
	2. Voc-as		Vocav-ísti
	3. Voc-at		Vocáv-it
Plural	1. Voc-ámus		Vocáv-imus
	2. Voc-átis		Vocav-ístis
	3. Voc-ant		Vocav-érunt
PAST			
(a) I called, etc.		(b) I was calling, etc.	(c) I had called, etc.
<i>Lacking</i> Latin uses Present (c)		Voc-ábam Voc-ábas Voc-ábat Voc-abámus Voc-abátis Voc-ábant	Vocáv-eram Vocáv-eras Vocáv-erat Vocav-erámus Vocav-erátis Vocáv-erant
FUTURE			
(a) I shall call, etc.		(b) I shall be calling	(c) I shall have called
Singular	1. Voc-ábo	<i>Lacking</i> Latin uses (a)	Vocáv-ero
	2. Voc-ábis		Vocáv-eris
	3. Voc-ábit		Vocáv-erit
Plural	1. Voc-ábimus		Vocav-érimus
	2. Voc-ábitis		Vocav-éritis
	3. Voc-ábunt		Vocáv-erint

From the above table you see that Latin manages without Present and Future (b).^{*} This aspect of Present and Future can be indicated by using some additional word, such as an adverb, to make the meaning quite clear.

Past (b) however, is in constant use to describe an action or state that was in progress during some past period of time.

Dum Israelítæ pugnábant, Móyses orábat.

While the-Israelites were-fighting, Moses was-praying.

^{*} Thus, at first sight, Latin may appear poorer than English in verbal forms. Closer attention however shows that it is quite the contrary. English has only two true verbal forms, The Present Simple and Past Simple. All the others are makeshift combinations, composed with the aid of an auxiliary (have, be, shall, will, etc.) plus either a present or past participle. So that in reality Latin is much richer than English in true verbal forms.

The Latin Imperfect has also other shades of meaning: *Vocabam* may mean either: *I was calling*; or *I used to call*; or *I was in the habit of calling*; or *I began to call*. Remember all these possible meanings when reading, so as to choose the one which best suits the general sense.

You see also that Latin does not make use of a Past Simple, and you will probably wonder how it can get on without it. Here then it would be well to grasp clearly the fact that verbal forms which exist in one language may be lacking in another, since different types of mind consider an action from different points of view. One language will place more emphasis on the *time* factor, while another is more concerned with the precise *aspect* under which an action is presented. This fact should never be lost sight of when studying languages, especially ancient languages. Thus the Latin mind, in considering a past event, sees two possibilities: either *it was happening* (Imperfect), or *it had already happened* (Past Perfect). This being so the vague statement *it happened* will seldom be required, and whenever such an occasion does arise the Present Perfect does duty. Make a note of this to help you with your future reading.

Latin is very careful in the use of the three Perfects, especially of the Future Perfect, about which English is not so particular; for instance in English we say "Answer me when I call", but the logical Latin mind, considering that the action of calling must have been completed before an answer can be expected, prefers to say:—

Answer me when I shall have called.

In the above table you will not have failed to notice that each form consists of an unvarying part: the Stem, to which are added varying endings. Stem 1: **Voc** is found in (a) and (b); Stem 2: **Vocav** in (c) only. Make a special note of this for it applies to all verbs without distinction. All the different endings must be thoroughly learnt, for without a knowledge of them you would never be able to read with ease and understanding. The process of memorizing all these inflexions is not so difficult as it may appear at first sight. In this, as in all else, constant repetition is the secret.

When you have studied the above tables attentively go back and examine the First Conjugation verbs used in this Lectio. All are in thick type in the construction so you will have no difficulty in recognizing them. They are all conjugated like **Voco**. You should memorize the entire fragment in which they occur.

To sum up: The Indicative Mood of verbs makes a simple statement of fact, or asks a direct question.

Before leaving this Lectio memorize the following prayer:—

*Exaudi nos, Dómine, in die
qua invocáverimus te.*

LECTIO XVIII (décima octáva)

The eighteenth Lectio is the Gospel for Sexagesima Sunday. Learn the Vocabulary, then read the Latin text slowly aloud, never forgetting to aim at perfect pronunciation.

Cum turba plúrima convenírent, et de civitatibus properárent ad Jesum, dixit per similitúdinem: Exiit qui séminat, semináre semen suum: et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres cæli comedérunt illud. Et áliud cécidit supra petram: et natum áruit, quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtæ spinæ suffocavérunt illud. Et áliud cécidit in terram bonam, et ortum fecit fructum céntuplum.

Hæc dicens clamábat: Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípuli ejus, quæ esset hæc parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, cæteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intélligant. Est autem hæc parábola: Semen est verbum Dei. Qui autem secus viam, hi sunt qui áaudiunt, deínde venit diábolus et tollit verbum de corde eórum, ne credéntes salvi fiant. Nam qui supra petram, qui cum audierint, cum gáudio suscípíunt verbum: et hi radices non habent, qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit, hi sunt qui audiérunt et a sollicitudinibus, et divítiis, et voluptátibus vitæ eúntes suffocántur, et non réferunt fructum. Quod autem in bonam terram, hi sunt qui in corde bono et óptimo audiéntes verbum rétinent, et fructum áfferunt in patiéntia.

VOCABULARY

auris, is, f.	ear	ow-rees
céntuplus, a, um.	hundredfold	chen-too-plooss
deínde, adv.	then; afterwards	day-een-day
divítiæ, arum, f.	riches	dee-veet-see-ay
gáudium, ii, n.	joy	gow-dee-oom
humor, óris, m.	moisture	oo-mor
mystérium, ii, n.	mystery	mee-stair-ee-oom
óptimus, a, um	best; excellent	op-tee-mooss
patiéntia, æ, f.	the act of suffering; endurance	paht-see-ent-see-ah
petra, æ, f.	rock	pay-trah
plúrimus, a, um	very great	ploo-ree-mooss
radix, ícis, f.	root	rah-deeks
secus, prep.	alongside	say-kooss
sollicitúdo, inis, f.	anxiety; care	soll-lee-chee-too-do
spina, æ, f.	thorn	spee-nah
tentátio, æ, f.	trial; test	ten-taht-see-o
volúptas, tátis, f.	pleasure	voll-oop-tahss

Cum turba plúrima
 convenírent et properárent
 de civitatibus
 ad Jesum,
dixit per similitúdinem:
 Qui **séminat** éxiit
semináre semen suum:
 et dum **séminat**
 áliud **cécidit**
 secus viam,
 et conculcátum-est,
 et vólucres cæli
comedérunt illud.
 Et áliud **cécidit**
 supra petram:
 et natum, **áruit**,
 quia
 non-**habébat** humórem.
 Et áliud **cécidit**
 inter spinas
 et spinæ
 exórtæ simul
suffocavérunt illud.
 et áliud **cécidit**
 in terram bonam,
 et ortum
fecit fructum céntuplum.
 Dicens hæc
clamábat:
 Audiát qui **habet** aures
 audiéndi,
 Discípuli autem ejus
interrogábant eum
 quæ hæc parábola esset.
 Quibus ipse **dixit**:
 Datum-est vobis
 nosse mystérium
 regni Dei,
 cæteris autem
 in parábolis,
 ut vidéntes,
 non-vídeant,
 et audiéntes
 non-intélligant.
 Parábola autem est hæc:

When a-very-great crowd
 had-gathered and hastened
 from the-towns
 to Jesus,
 He-said by-way-of an-illustration:
 He-who sows went-out
 to-sow his seed:
 and while he-is-sowing
 some has-fallen
 alongside the-way,
 and is-trampled-on
 and the-birds of-heaven
 have-eaten it.
 And other-seed has-fallen
 upon rock:
 and newly-born, has-withered,
 because
 it-was-not-having moisture.
 And other-seed has-fallen
 among thorns,
 and the-thorns
 being-sprung-up with-it
 have-smothered it.
 And other-seed has-fallen
 on good soil,
 and being-sprung-up
 has-produced a-hundred-fold fruit.
 Saying these-things
 He-began-to-cry-out:
 Let-him-hear who has ears
 for-hearing.
 Now his disciples
 began-to-question Him
 what this parable might-be.
 To-whom He-said:
 It-is-given to-you
 to-know the-mystery
 of-the-kingdom of-God,
 but to-others
 in parables,
 that seeing,
 they-may-not-see,
 and hearing
 they-may-not-understand.
 Now the parable is this:

Semen est verbum Dei.
 Qui autem secus viam
 sunt hi qui **audiunt**,
 deinde diabolus **venit**
 et **tollit** verbum
 de corde eorum,
 ne credentes
 fiant salvi.
 Nam qui supra petram
 qui
 cum audierint,
suscipiunt verbum
 cum gaudio:
 et hi non **habent** radices,
 qui **credunt** ad tempus
 et **recedunt**
 in tempore tentationis.
 Quod autem **cecidit**
 in spinis
 sunt hi qui **audiérunt**
 et eúntes
 suffocántur a sollicitudinibus,
 et divitiis,
 et voluptatibus vitæ
 et non-**réferunt** fructum.
 Quod autem in bonam terram
 sunt hi qui
 audiéntes verbum
 in corde bono et óptimo
rétingunt,
 et **afferunt** fructum
 in patientia.

The-seed is the-word of-God.
 And they alongside the-way
 are they who hear,
 then the-devil comes
 and takes-away the-word
 from the-heart of-them,
 lest believing
 they-may-be saved.
 Now they upon rock
 [are] they-who
 when they-have-heard,
 receive the-word,
 with joy:
 and these have not roots,
 who believe for a-time
 and fall-away
 in time of-testing.
 And that-which has-fallen
 among thorns
 are they who have-heard
 and going-on-their-way
 are-overwhelmed by the-cares,
 and the-riches,
 or the-pleasures of-life
 and do-not-bear fruit.
 But that upon good soil
 are they who
 hearing the-word
 in a-good and excellent heart
 retain (it),
 and bring-forth fruit
 through endurance.

* * *

When you have worked through the construction and know every word of it, compare the English column with the translation given in your Missal. Then turn back to the Latin text and read it through again two or three times until you understand it without any hesitation. You will then be ready to study the following tables.

A BIRD'S EYE VIEW OF THE INDICATIVE MOOD

1. **Vocáre** = to call2. **Delére** = to blot out
to destroy

PRESENT			
<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
Voc-o	Vocáv-i	Dél-co	Delév-i
Voc-as	Vocav-ísti	Del-es	Delev-ísti
Voc-at	Vocáv-it	Del-et	Delév-it
Voc-ámus	Vocáv-imus	Del-émus	Delév-imus
Voc-átis	Vocav-ístis	Del-étis	Delev-ístis
Voc-ant	Vocav-érunt	Del-ent	Delev-érunt
PAST			
<i>Imperfect</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
Voc-ábam	Vocáv-eram	Del-ébam	Delév-eram
Voc-ábas	Vocáv-eras	Del-ébas	Delév-eras
Voc-ábat	Vocáv-erat	Del-ébat	Delév-erat
Voc-abámus	Vocav-erámus	Del-ebámus	Delev-erámus
Voc-abátis	Vocav-erátis	Del-ebátis	Delev-erátis
Voc-ábant	Vocáv-erant	Del-ébant	Delev-erant
FUTURE			
<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
Voc-ábo	Vocáv-ero	Dél-ébo	Delév-ero
Voc-ábis	Vocáv-eris	Del-ébis	Delév-eris
Voc-ábit	Vocáv-erit	Del-ébit	Delév-erit
Voc-ábimus	Vocav-érimus	Del-ébimus	Delev-érimus
Voc-ábitis	Vocav-éritis	Del-ébitis	Delev-éritis
Voc-ábunt	Vocáv-erint	Del-ébunt	Delev-erint

Other verbs conjugated on these models =

Canto	= I sing	cantávi	Fleo	= I weep	flevi
Laudo	= I praise	laudávi	Impleo	= I fill up	implévi
Do	= I give	dedi	Jáceo	= I lie down	jácuí
Juvo	= I aid	juvi	Retíneo	= I retain	retínui
Sto	= I stand	steti	Sédeo	= I sit down	sedi
Veto	= I forbid	vétui	Vídeo	= I see	vidi

OF THE FOUR REGULAR CONJUGATIONS

3. *Légere*=to read4. *Audire*=to hear

PRESENT			
<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
{ <i>Leg-o</i> <i>Leg-is</i> <i>Leg-it</i>	{ <i>Leg-i</i> <i>Leg-isti</i> <i>Leg-it</i>	{ <i>Aud-io</i> <i>Aud-is</i> <i>Aud-it</i>	{ <i>Audiv-i</i> <i>Audiv-isti</i> <i>Audiv-it</i>
{ <i>Lég-imus</i> <i>Lég-itis</i> <i>Leg-unt</i>	{ <i>Lég-imus</i> <i>Leg-istis</i> <i>Leg-érunt</i>	{ <i>Aud-imus</i> <i>Aud-itis</i> <i>Aud-iunt</i>	{ <i>Audiv-imus</i> <i>Audiv-istis</i> <i>Audiv-érunt</i>
PAST			
<i>Imperfect</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
{ <i>Leg-ébam</i> <i>Leg-ébas</i> <i>Leg-ébat</i>	{ <i>Lég-eram</i> <i>Lég-eras</i> <i>Lég-erat</i>	{ <i>Aud-iébam</i> <i>Aud-iébas</i> <i>Aud-iébat</i>	{ <i>Audiv-eram</i> <i>Audiv-eras</i> <i>Audiv-erat</i>
{ <i>Leg-ebámus</i> <i>Leg-ebátis</i> <i>Leg-ébant</i>	{ <i>Leg-erámus</i> <i>Leg-erátis</i> <i>Lég-erant</i>	{ <i>Aud-iebámus</i> <i>Aud-iebátis</i> <i>Aud-iébant</i>	{ <i>Audiv-erámus</i> <i>Audiv-erátis</i> <i>Audiv-erant</i>
FUTURE			
<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
{ <i>Leg-am</i> <i>Leg-es</i> <i>Leg-et</i>	{ <i>Lég-ero</i> <i>Lég-eris</i> <i>Lég-erit</i>	{ <i>Aud-iam</i> <i>Aud-ies</i> <i>Aud-iet</i>	{ <i>Audiv-ero</i> <i>Audiv-eris</i> <i>Audiv-erit</i>
{ <i>Leg-émus</i> <i>Leg-étis</i> <i>Leg-ent</i>	{ <i>Leg-érimus</i> <i>Leg-éritis</i> <i>Lég-erint</i>	{ <i>Aud-iémus</i> <i>Aud-iétis</i> <i>Aud-ient</i>	{ <i>Audiv-érimus</i> <i>Audiv-éritis</i> <i>Audiv-erint</i>

Other verbs conjugated on these models=

Emo	= I buy	emi	Custodio	= I keep	custodívi
Solvo	= I loosen	solvi	Dormio	= I sleep	dormívi
Cado	= I fall	cécidi	Apério	= I open	apérui
Credo	= I believe	crédidi	Séntio	= I perceive	sénsi
Facio	= I make	feci	Vénio	= I come	veni
Suscípio	= I receive	suscépi			

N.B.—The Perfect of **Légere** is irregular; note the absence of the letter **v** which appears in the regular Stem 2 of the three other Conjugations.

Your method of studying these tables should be as follows:—On the left hand page read in succession each form of the first and second conjugation, thus:

Voco=I call.....**Déleo**=I destroy

Vocas=Thou callest.....**Deles**=Thou destroyest

Then:

Vocávi=I have called.....**Delévi**=I have destroyed, etc.

Do the same with Past and Future. You will realize at once that, with the exception of one letter, the two conjugations are identical. The first Conjugation has as its characteristic vowel **a**, the second has **e**.

Treat the right hand page in the same way, comparing **Lego** with **Audio**. Then compare the two pages one with another. You will notice that the endings of the three Perfects are identical in all four Conjugations.*

Compare again and again, backwards and forwards, until you have the whole scheme in your mind's eye. Then make a copy of the following diagram of the endings of all four conjugations and keep it in front of you when reading until you have become quite at home with all these different forms.

Present Simple				Future Simple			
1.	2.	3.	4.	1.	2.	3.	4.
o	eo	o	io	abo	ebo	am	iam
as	es	is	is	abis	ebis	es	ies
at	et	it	it	abit	ebit	et	iet
amus	emus	imus	imus	abimus	ebimus	emus	iemus
atis	etis	itis	itis	abitis	ebitis	etis	ietis
ant	ent	unt	iunt	abunt	ebunt	ent	ient
Imperfect				The three Perfects			
1.	2.	3.	4.	Present	Past	Future	
abam	ebam	ebam	iebam	i	eram	ero	
abas	ebas	ebas	iebas	isti	eras	eris	
abat	ebat	ebat	iebat	it	erat	erit	
abamus	ebamus	ebamus	iebamus	imus	eramus	erimus	
abatis	ebatis	ebatis	iebatis	istis	eratis	eritis	
abant	ebant	ebant	iebant	erunt	erant	erint	

A really careful study of the above tables will give you a good grasp of the mechanism of verbal forms, and you should have no difficulty with the irregular verbs given at the bottom of pp. 100 & 101. These verbs, though differing slightly from the regular form given in the tables, *always keep the regular endings of the respective models.*

* You will have noticed that **Legit**=he reads and he has read. Compare this with our English *I read* (present) and *I read* (past); similar to the eye, they are dissimilar to the ear. So by pronunciation did the ancient Roman distinguish the two meanings of **legit**. *He reads* was pronounced **légit** (first syllable short) lay-jeet; *he has read* was pronounced **legit** (first syllable long) láy-ay-jeet. In actual liturgical practice to-day no difference is made.

Once you know the Stem there is nothing new to be learnt. Take for instance the verb **dare**=to give. Stem 1 is **D**. Thus, adding the endings of model 1, we have:—

Do das dat damus datis dant, etc.

Stem 2 is **Ded** which gives:—

Dedi dedisti dedit dédimus dedisti dedérunt

No difficulty therefore, providing you thoroughly know your endings.

N.B.—The verb **Suscípere**=to receive, **Cápere**=to take; to receive; **Eripere**=to rescue, and one or two others of the third Conjugation insert an additional letter **i** here and there after Stem 1, which, at first sight, makes them appear to belong to the fourth Conjugation. The following table shows where this additional **i** appears. You will learn these few verbs as you come across them.

Present Simple	Imperfect	Future Simple
Suscíp(i)o	Suscíp(i)ébam	Suscíp(i)am
Suscíp(i)unt	Suscíp(i)ébas	Suscíp(i)es
<i>2 persons only</i>	<i>i all through</i>	<i>i all through</i>

When you have assimilated all this material turn back and read once again the Latin text of this and of the preceding Lectio, and go through the construction of both once more, paying special attention to the verbs in thick type. Does it not seem much clearer now? Then learn and often repeat this beautiful verse from the forty-seventh psalm:

*Suscépinus, Deus, misericórdiam tuam
in médio templi tui.*

LECTIO XIX (décima nona)

The nineteenth Lectio is the Gospel for the twentieth Sunday after Pentecost. Learn the Vocabulary before beginning to study the Latin text in the usual way.

Erat quidam régulus cujus filius infirmabátur Caphárnaum. Hic cum audísset quia Jesus adveníret a Judæa in Galilæam, ábiit ad eum: et rogábat eum ut descénderet, et sanáret fílium ejus: incipíebat enim mori. Dixit ergo Jesus ad eum: Nisi signa et prodígia vidéritis non créditis. Dicit ad eum régulus: Dómine, descénde priúsqvam moriátur filius meus. Dicit ei Jesus: vade, filius tuus vivit. Crédidit homo sermóni quem dixit ei Jesus, et ibat. Jam autem, eo descendénte, servi occurrérunt ei, et nuntiavérunt dicétes quia filius ejus viveret. Interrogábat ergo horam ab eis in qua mélius habúerit. Et dixérunt ei: Quia heri, hora séptima, relíquit eum febris. Cognóvit ergo pater quia illa hora erat in qua dixit ei Jesus: Fílius tuus vivit: et crédidit ipse, et domus ejus tota.

LEGENDO VOCABULARY

febris , <i>is, f.</i>	fever	fay-brees
gallus , <i>i, m.</i>	cock	gahl-looss
intelléctus , <i>us, m.</i>	understanding	en-tell-leck-tooss
messis , <i>is, f.</i>	harvest	mess-seess
operárius , <i>ii, m.</i>	worker	op-ay-rah-ree-ooss
prodígium , <i>ii, n.</i>	wonder	prod-ee-jee-oom
régulus , <i>i, m.</i>	ruler	ray-goo-looss
sermo , <i>ónis, m.</i>	word; saying	sair-mo
testimónium , <i>ii, n.</i>	witness; teaching	tess-tee-mon-ee-oom

In the following list of verbs you are given: the first person singular, Present Simple, with its meaning; between brackets the first person singular, Present Perfect, which, minus the final vowel, gives Stem 2.

accéndo (accéndi) 3.	I kindle	aht-chen-do
advénio (advéni) 4.	I arrive	ahd-vay-nee-o
cognósco (cognóvi) 3.	I know	ko-n'yoss-ko
credo (crédidi) 3.	I believe	kray-do
descéndo (descéndi) 3.	I descend	day-shen-do
dico (dixi) 3.	I say	dee-ko
hábeo (hábui) 2.	I have	ah-bay-o
incípio (incepi) 3.	I begin	een-chee-pee-o
mitto (misi) 3.	I send	meet-to
nego (negávi) 1.	I deny	nay-go
núntio (nuntiávi) 1.	I announce	noont-see-o
occúrró (occúrri) 3.	I meet	ock-koor-ro
osténdo (osténdi) 3.	I show	oss-ten-do
reddo (réddidi) 3.	I render	red-do
relínquo (reliqui) 3.	I relinquish	ray-leen-kwo
requiéscó (requiévi) 3.	I rest	ray-kwee-ay-sko
scio (scivi) 4.	I know; I understand	shee-o
vivo (vixi) 3.	I live	vee-vo

Erat quidam régulus
cujus fílius infirmabátur
Caphárnaum.
Cum hic audísset
quia Jesus adveníret
a Judæa in Galilæam
abiit ad eum:
et rogábat eum
ut descénderet et sanáret
fílium ejus:
incipiébat enim mori.
Jesus ergo dixit ad eum:
Nisi vidéritis
signa et prodígia
non créditis.

There was a-certain ruler
whose son was-ill
at-Capharnaum.
When this-man heard
that Jesus had-arrived
from Judea into Galilee
he-went to Him:
and began-to-beg Him
that He-would-come-down and heal
the-son of-him:
for he-was-beginning to-die.
Therefore Jesus said to him:
Unless you-will-have-seen
signs and wonders
you believe not.

Régulus **dicit** ad eum:
 Dómine, descende
 priúsqvam filius meus moriátur.
 Jesus **dicit** ei: Vade,
 filius tuus **vivit**.
 Homo **crédidit** sermóni
 quem Jesus **dixit** ei,
 et ibat.
 Jam autem,
 eo-descendénte,
 servi **occurrérunt** ei
 et **nuntiavérunt** dicétes
 quia filius ejus víveret.
 Interrogábat ergo ab eis
 horam in qua
 habúerit mélius.
 Et **dixérunt** ei:
 Quia heri
 hora séptima
 febris **reliquit** eum.
 Pater ergo **cognóvit**
 quia **erat**
 illa hora in qua
 Jesus **dixit** ei:
 Filius tuus **vivit**:
 et ipse **crédidit**
 et tota domus ejus.

The ruler says to Him:
 O-Lord, come down
 before my son dies.
 Jesus says to-him: Go,
 thy son lives.
 The-man has-believed in-the-word
 which Jesus has-spoken to-him,
 and he-started-on-his-way.
 But already,
 as-he-was-going-down,
 his-servants ran-to-meet him
 and announced saying
 that his son was-living.
 Therefore he-enquired of them
 the-hour in which
 he-had betterment.
 And they-said to-him:
 That yesterday
 at-the-seventh hour
 the-fever has-left him.
 The-father therefore knew
 that it-was
 at-that hour in which
 Jesus has-said to him:
 Thy son lives:
 and he-himself has-believed
 and the-whole household of-him.

* * *

Study the construction very carefully in the usual way, paying special attention to all verbs in thick type. Then, before beginning to read the following remarks, make sure that you know all the forms of the Indicative Mood of the four models. Test your knowledge by re-reading some of the earlier Lectiones, or any text from the Missal. Do not go further until you are quite sure you have thoroughly assimilated all the remarks of the two preceding Lectiones.

THE SUBJUNCTIVE MOOD

Régulus rogábat Jesum **ut sanáret** filium ejus: The ruler asked Jesus *that he would heal* (= to heal) his son.
 Servi rogábant num Jesus púerum **sanavísset**: The servants asked *whether* Jesus *had healed* the boy.

Look well at the verb in thick type of the above sentences. You do not recognize these forms of the first conjugation, therefore you can say without hesitation that they are not part of the Indicative Mood. They belong in fact to the Subjunctive Mood with which you must now become acquainted. This Mood uses Present and Past forms only, it has no future. Treat the following tables in the same way as you did those of the Indicative Mood. Then compare each form of the Subjunctive with its corresponding Indicative.

THE SUBJUNCTIVE MOOD OF THE

1. Vocáre

2. Delére

PRESENT			
<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
{ Voc-em	{ Vocáv-erim	{ Dél-eam	{ Delév-erim
{ Voc-es	{ Vocáv-eris	{ Dél-eas	{ Delév-eris
{ Voc-et	{ Vocáv-erit	{ Dél-eat	{ Delév-erit
{ Voc-émus	{ Vocav-érimus	{ Del-eámus	{ Delev-érimus
{ Voc-étis	{ Vocav-éritis	{ Del-eátis	{ Delev-éritis
{ Voc-ent	{ Vocáv-erint	{ Dél-eant	{ Delév-erint
PAST			
<i>Imperfect</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
{ Voc-árem	{ Vocav-íssem	{ Del-érem	{ Delev-íssem
{ Voc-áres	{ Vocav-ísseis	{ Del-éres	{ Delev-ísseis
{ Voc-áret	{ Vocav-ísset	{ Del-éret	{ Delev-ísset
{ Voc-arémus	{ Vocav-issémus	{ Del-erémus	{ Delev-issémus
{ Voc-arétis	{ Vocav-issétis	{ Del-erétis	{ Delev-issétis
{ Voc-arent	{ Vocav-issent	{ Del-érent	{ Delev-issent

FOUR REGULAR CONJUGATIONS

3. *Légere*4. *Audire*

PRESENT			
<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
{ <i>Leg-am</i> <i>Leg-as</i> <i>Leg-at</i>	{ <i>Lég-erim</i> <i>Lég-eris</i> <i>Lég-erit</i>	{ <i>Aud-iam</i> <i>Aud-ias</i> <i>Aud-iat</i>	{ <i>Audiv-erim</i> <i>Audiv-eris</i> <i>Audiv-erit</i>
{ <i>Leg-ámus</i> <i>Leg-átis</i> <i>Leg-ant</i>	{ <i>Leg-érimus</i> <i>Leg-éritis</i> <i>Lég-erint</i>	{ <i>Aud-iámus</i> <i>Aud-iátis</i> <i>Aud-iant</i>	{ <i>Audiv-érimus</i> <i>Audiv-éritis</i> <i>Audiv-erint</i>
PAST			
<i>Imperfect</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
{ <i>Lég-erem</i> <i>Lég-eres</i> <i>Lég-eret</i>	{ <i>Leg-íssem</i> <i>Leg-isses</i> <i>Leg-ísset</i>	{ <i>Aud-írem</i> <i>Aud-íres</i> <i>Aud-íret</i>	{ <i>Audiv-íssem</i> <i>Audiv-isses</i> <i>Audiv-ísset</i>
{ <i>Leg-erémus</i> <i>Leg-erétis</i> <i>Lég-erent</i>	{ <i>Leg-issémus</i> <i>Leg-issétis</i> <i>Leg-íssent</i>	{ <i>Aud-irémus</i> <i>Aud-irétis</i> <i>Aud-írent</i>	{ <i>Audiv-issémus</i> <i>Audiv-issétis</i> <i>Audiv-íssent</i>

Suscipere inserts *i* in all the persons of the Present Simple:

Suscíp(i)am, etc.

What special points do you notice about these tables?

- I. The respective Stems remain unchanged and keep the same positions. Again it is only the *endings* that have to be memorized.
- II. In the Present Simple the first and second conjugations have changed over their respective distinguishing vowels *a* and *e*.
- III. The Imperfect of all four conjugations is formed by adding *m - s - t - mus - tis - nt -* to the *name* of the verb:—**Vocáre-m; Delére-m; Légere-m; Audíre-m**, etc.
- IV. The first Person singular, Present Simple of 3 and 4 is exactly the same as their respective Indicative Future Simple.
- V. In all four conjugations the Subjunctive Present Perfect is the same as the Indicative Future Perfect, with the exception of the first Person singular which differs only in the final syllable:—**Vocáver-im** instead of **Vocáver-o**.

Verify all these points one by one. You will also have noticed that no English translation is given of the various forms in the Subjunctive tables. Now since this Mood has many uses it is better not to attach a single meaning to any of its forms, but first to give you a few simple notions of its function in the Latin language.

Briefly then we may say that whereas the Indicative is the mood of *actuality*, the Subjunctive is the mood of *potentiality* and of dependence on certain conditions (*sub*=under; subject to; dependent on). The dependence may concern the fact itself, in which case it is real:—it may, or may not happen; I fear lest it should happen; I wish, command or request that it should happen; I ask whether it has happened, or will happen, etc. Or the dependence may result from the form of a sentence in which a certain word or construction requires a subjunctive to follow. In this case the dependence is grammatical.

A verb in the Subjunctive Mood is generally introduced by **ut** or **qui** (= **ut ille**); by **ne** or **ut non** if negative; by **num** if interrogative; or by some such word as **ántequam**, **priúsqum**=before; **cum**=when; **donec**=until; **ita ut**=in such a manner as to; **quia**=because; though all these words are not *necessarily* followed by a Subjunctive.

When a Subjunctive stands alone without **ut** or **ne**, etc., it generally expresses an order or a wish, and will be rendered in English by *let* or *may*.

Audiat=Let him (or her) hear.

Requiescat in pace=May he (or she) rest in peace.

Bear in mind these general notions, know your endings thoroughly and you should have no difficulties with the Subjunctive. There will be no need for you to learn all the intricate rules and regulations for the use of this mood. That is necessary only for those who wish to write or to translate into Latin. Your aim, which you must never lose sight of, is simply to learn to read fluently so as to be able to follow the texts of the Liturgy with understanding and spiritual profit. Therefore since *you* will never have to decide when such or

such a verbal form is to be used, all that you need is to recognize the different forms when you come across them. This knowledge is quickly acquired. Their use, and how to render them into English you will learn from an observant study of the construction of each *Lectio*, and by comparing it with the translation given in your Missal.

Below are a few examples of the use of the Subjunctive Mood. You should memorize every single one of these examples.

Dómine, non sum dignus ut intres sub tectum meum. = Lord, I am not worthy *that Thou-shouldst-enter* under my roof.

Rogate Dóminum messis ut mittat operários in messem suam. = Ask the Lord of the harvest *that he-may-send* (=to send) workers into his harvest.

Rogavérunt eum ut signum de cælo ostendéret eis. = They asked Him *that He-would-show* them (=to show them) a sign from Heaven.

Misit illum in villam suam ut pásceret porcos. = He sent him to his farm *that he-might-feed* (=to feed) the pigs.

Dic ut lápides isti panes fiant. = Command *that* these stones *be-made* loaves-of-bread.

Angeli tui hábitent in ea, qui nos in pace custódiant. = May thy Angels *dwel* therein, *that-they may-guard* us in peace.

Vidéte ne quis malum pro malo alicui reddat. = See *that-no* one *render* evil for evil to anybody.

Priúsqvam gallus cantet, ter me negábis. = *Before* the cock *crows* thou wilt deny me thrice.

*Convenérunt multi, ita ut non-cáperet neque ad jánuam.** = A great number came together, *so that there-was-not-room-for-them* not-even at the door.

Intret orátio mea in conspéctu tuo. = *Let* my prayer *enter* into thy presence.

Accéndat in nobis Dóminus ignem sui amóris. = May the Lord *kindle* in us the fire of his love.

When you have assimilated all this material it would be well to turn back and do a little revision of all the grammatical knowledge acquired up to this point, reading through again all the Latin texts to see how far this knowledge has advanced your understanding. Then learn the following prayer which could be very profitably used before starting to study any new *Lectio*.

*Da mihi intelléctum, ut sciam
testimónia tua.*

* *Cápio* conjugated like *Suscipio* (see p. 108) sometimes means: *to fit in; to be contained*. In this sentence *cáperet* means literally: it (i.e. the crowd) did not fit in.

LECTIO XX (vigésima)

The twentieth Lectio is the beginning of a homily of St. Gregory on the Gospel for Sexagesima Sunday which you have recently studied. Learn the Vocabulary, then read the text through once aloud. Come back and read it again silently to see how much of its meaning you are able to make out. This is a more difficult text than any you have had so far, and you may find you understand very little at a first reading. If so, set to work at once on the construction and all obscurities will be cleared up.

Léctio sancti Evangélii, quam modo, fratres caríssimi, audístis, expositióne non indiget, sed admonitióne. Quam enim per semetipsam Véritas expósuit, hanc discútere humana fragilitas non præsumat. Sed est quod solícite in hac ipsa expositióne Domínica pensáre debeámus: quia si nos vobis semen verbum, agrum mundum, vólucres dæmónia, spinas divítias significáre dicerémus: ad credéndum nobis mens fórsitan vestra dubitáret.

Unde et idem Dóminus per semetipsum dignátus est expónere quod dicébat, ut sciátis rerum significatiónes quærere in iis étiam, quæ per semetipsum nóluit explanáre. Exponéndo ergo quod dixit, figuráte se loqui innótuit: quátenus certos nos rédderet cum vobis nostra fragilitas verbórum illíus aperíret.

VOCABULARY

áduvo (áduvi) 1.	I help	ahd-joo-vo
admonítio , ónis, f.	admonition; counsel	ahd-mon-eet-see-o
benedíco (benedíxi) 3.	I bless; I praise	bay-nay-dee-ko
caríssimus , a, um, adj.	dearest	kah-rees-see-mooss
certus , a, um, adj.	certain; confident	chair-tooss
conséntio (consénsi) 4.	I agree	kon-sent-see-o
débeo (debui) 2.	I owe; I ought	day-bay-o
dignátus est	he has condescended	dee-n'yah-tooss
discútio (discússi) 3.	I discuss	dees-koot-see-o
dúbito (dubitávi) 1.	I hesitate	doo-bee-to
duco (duxi) 3.	I lead	doo-ko
expláno (explanávi) 1.	I explain	ecks-plah-no
expóno (expósui) 3.	I expound	ecks-pon-o
expositio , ónis, f.	a setting forth	ecks-pos-eet-see-o
festíno (festinávi) 1.	I make haste	fay-stee-no
figúra , æ, f.	a figure of speech	fee-goo-rah
fragilitas , tátis, f.	weakness	frah-jee-lee-tahss
figuráte adv.	figuratively	fee-goo-rah-tay
indígeo (indígui) 2.	I need	een-dee-jay-o
innotésco (innótui) 3.	I make known	een-not-ay-sko
lente adv.	slowly	len-tay
loqui	to speak	lock-wee
modo adv.	just now	mod-o

nolo (nólui) irreg.	I am not willing	nol-o
præsúmo	I presume	pray-soo-mo
(præsúmpsi) 3.		
penso (pensávi) 1.	I weigh; I ponder	pen-so
quæro (quæsívi) 3.	I seek	kwair-o
quá-tenus	in order that	kwah-tay-nooss
quo adv.	whither	kwo
semetípse	emphatic for <i>ipse</i>	say-met-eep-say
signífico (significávi) 1.	I signify	seen-yee-fee-ko
tendo (téndidi) 3.	I travel towards	ten-do

Fratres caríssimi,
léctio sancti Evangélíi
quam modo audístis
non-índiget expositióne
sed admonitióne.
Humána enim fragílitas
non-præsúmat **discútere**
hanc quam
Véritas per semetípsum
expósuit.
Sed
in hac ipsa expositióne
Domínica
est quod
debeámus solícite **pensáre**:
quia
si nos dicerémus vobis
semen **significáre** verbum,
agrum mundum,
vólucres dæmónia,
spinas divítias,
fórsitan mens vestra
dubitáret **ad credéndum** nobis.
Unde et
idem Dóminus per semetípsum
dignátus-est **expónere**
quod dicébat,
ut sciátis **quærere**
significatiónes rerum
étiam in iis
quæ nóluit **explanáre**
per semetípsum.
Ergo
exponéndo quod dixit
innótuit se
loqui figuráte

Dearest brethren,
the-reading of-the-holy Gospel
which you-have-heard just-now
has-no-need of-explanation
but of-counsel. (so as to profit by it)
For human frailty
must-not-presume to-discuss
that [truth] which
Truth Itself
has-expounded.
But
in this very explanation
of-the-Lord's
there-is something-which
we-ought carefully to-ponder-on:
because
if we* were-to-declare to-you
the-seed to-signify the-word,
the-field the-world,
the-birds demons,
the-thorns riches,
perhaps your mind
would-hesitate to-believe in-us.
And-so for-this-cause
the same Lord by Himself
has-deigned to-expound
what He-was-saying,
that you-may-know-how to-see
the-meanings of-things
even in those
which He-has-not-willed to-explain
by Himself.
Therefore
by-expounding what He-has-said
He-has-shown Himself
to-be-speaking figuratively:

* We refers to the speaker.

quátenus
rédderet nos certos
cum nostra fragilitas
aperiret vobis
figúras verbórum illius.

in-order-that
He-might-render *us* confident
when our frailty
would-lay-open to-you
the-hidden-meanings of-his words.

* * *

Dóminus per semetípsum

Personal pronouns are often strengthened by the indeclinable suffix **met**:—egomet - mihimet - nosmet, etc.

Frequently **ipse** is added as a further strengthening: **semet-ipse**.

In memet-ípso jurávi=I have sworn by Myself.

Factus sum mihimet-ípsi gravis=I have become burdensome to myself.

Jesus non credébat semet-ípsum eis=Jesus did not trust Himself to them.

Nolíte esse prudéntes apud vosmet-ípsos=Be not wise according to your own estimation.

Mútuam in vobismet-ípsis caritátem=mutual charity among yourselves.

Now study very carefully the following table which gives the remaining forms of our four model verbs.

	1.	2.	3.	4.
IMPERATIVE	{ Voc-a call Voc-áto (thou) { Voc-áte call Voc-atóte (ye)	{ Del-e Del-éto { Del-éte Del-etóte	{ Leg-e Lég-ito { Lég-ete Leg-itóte	{ Aud-i Aud-ító { Aud-íte Aud-itóte
INFINITIVE				
Simple	{ Voc-áre to-call or to-be-calling	{ Del-ére to-destroy to-be-destroying	{ Lég-ere to-read to-be-reading	{ Aud-ire to-hear to-be-hearing
Perfect	{ Vocav-isse to-have-called	{ Delev-isse to-have-destroyed	{ Leg-isse to-have-read	{ Audiv-isse to-have-heard
GERUND	Voc-ándum	Del-éndum	Leg-éndum	Aud-íendum
PARTICIPLES				
Present	{ Voc-ans calling	{ Del-éns destroying	{ Leg-ens reading	{ Aud-iens hearing
Future	{ Vocat-úrus, a, um about-to-call	{ Delet-úrus about-to-destroy	{ Lect-úrus about-to-read	{ Audit-úrus about-to-hear
SUPINE	{ Vocat-um or Vocat-u	{ Delét-um Delét-u	{ Lect-um Lect-u	{ Audit-um Audit-u

EXPLANATION AND USE OF THE ABOVE FORMS

The **Imperative Mood** is that form of a verb which is used to give a direct order, to express an entreaty or request:—

Voca operários et **redde** illis mercédem = *Call* the labourers and *give* them their hire.

Vacáte et **vidéte** quóniam Ego sum Deus = *Be-still* and *recognize* that I am God.

Veníte filii, **audíte** me = *Come* children, *listen* to me.

Illúmina óculos meos = *Enlighten* my eyes.

Dele iniquitátem meam = *Blot-out* my iniquity.

Christe, audi nos = O Christ, *hear* us.

The form ending in **to, tote** is often, though not necessarily, used for commands of a moral nature, to be carried out, not only here and now, but continuing in the future:—

Omnibus diébus vitæ tuæ in mente habéto Deum = All the days of thy life *have* God in mind.

Forti ánimo esto = *Be* of strong courage.

Scitóte quóniam Dóminus, ipse est Deus = *Know-ye* that the Lord, He-alone is God.

The four verbs **dicere** = *to-say*; **dúcere** = *to-lead*; **fácere** = *to-do* or *to-make*; **ferre** = *to-carry* or *to-bring* form their Imperative singular as follows:—

dic; duc; fac; fer.

Omni témpore béne-dic Deum = At all times *bless* God.

Duc nos quo téndimus = *Lead* us on our way.

Dómine, salvum fac regem = O Lord, *make* safe the king.

Fer nobis auxílium = *Bring* us help.

An order or a request not to do something is expressed either by:—

(a) the Imperative preceded by **ne**.

(b) the Imperative of **Nolo** followed by an Infinitive.

Quod tibi nolis fieri, áliis ne fácito = *Do not* to others that-which thou-wouldst-not have-done to thee.

Noli avértere fáciem tuam ab ullo páupero = *Do-not* turn away thy face from any poor man.

The Imperative of the verbs **cavére** = *to-beware*, and **vidére** = *to-see*, followed by **ne** and a Subjunctive, is often used to express a warning:—

Cave ne aliquándo peccáto **conséntias** = *Beware lest* at any time thou-consent to sin.

Vidéte ne quis vos **sedúcat** = *Beware lest* anyone lead you astray.

The **Infinitive** is that form of the verb which makes no mention of any doer of the action (agent). Unlimited by Person, Number or Tense it is purely and simply a naming of the action. Thus in a sentence it may do the work of a noun, either as the Subject (Nominative), or as the Object (Accusative) of another verb:—

Nom. **Mihi vívere** Christus est = *To-live* (i.e. life) is for me Christ.

Acc. Dómine, doce nos **oráre** = O Lord, teach us *to-pray* (i.e. prayer).

The other cases of the Infinitive are known as the **Gerund** (from *Gero* = I carry on), so named because it carries on the power of the verb.

DECLENSION OF THE INFINITIVE SHOWING USE OF THE GERUND

Nom.	Légere útilis est	= <i>To read</i> (reading) is useful.
Acc.	{ Doce nos légere	= { Teach us <i>to-read</i> (reading).
	{ Parátus est ad legéndum	= { He is ready <i>to-read</i> (for reading).
Gen.	Tempus est legéndi	= It is the time <i>of-reading</i> .
Dat.	Legéndo óperam dat	= He-gives attention <i>to-reading</i>
Abl.	Legéndo discimus	= <i>By-reading</i> we learn.

There is of course no plural. Note well these points: the Infinitive as noun is neuter, therefore adjectives referring to it take the neuter form, **útilis** not *útilis*. Its Accusative has two forms, the first identical with its Nominative, following the rule for all neuter nouns, the second, a special form ending in **ndum**, known as the Gerund. This, with the preposition **ad** is the Infinitive of purpose,* and is used to complete the meaning of another word which requires the preposition **ad** to follow it: *parátus ad* = ready to. It is also sometimes found after the preposition **inter**:

inter legéndum = while reading.

The three other cases of the Gerundial Infinitive are regularly formed from the Accusative in **ndum**. You can see from the above examples that the Gerund extends, or carries on further the power of the simple Infinitive. You have two examples of its use in this Lectio. Here are a few others:—

Aperi, Dómine, os meum **ad benedicéndum** nomen sanctum tuum = Open my lips, O Lord, (*for*) *to-bless* thy holy Name.

Veni **ad docéndum** nos viam prudéntiæ = Come (*for*) *to-teach* us the way of prudence.

Dedit illis potestátem **curándi** infirmitátes = He gave them the power *of-curing* infirmities.

Qui habet aures **audiéndi**, áudiat = He-that has ears of-hearing, (i.e. the organs of hearing) let him hear.

Sancti Innocéntes non **loquéndo** sed **moriéndo** Deum laudavérunt = The Holy Innocents praised God not *by-speaking* but *by-dying*.

Participles should give you no trouble; you have already learnt about them. Remember that they are really verbal adjectives and agree in the same way as ordinary adjectives.

* In seventeenth century English this Infinitive of purpose would have been expressed by *for to do something*.

Vidi aquam **egrediéntem** de templo=I saw water flowing-out from the temple.

Venérunt mulieres **dicéntes** se visionem angelórum vidísse=The women came, *declaring* themselves to-have-seen a vision of angels.

Do not forget that the Present Participle can also be used substantively. (See p. 65).

Multitúdinis autem **credéntium** erat cor unum et ánima una=Now of the multitude *of-those-believing* there was one heart and soul.

The **Future Participle** is used to express (a) something that is on the point of happening, or (b) something that is considered certain to happen:—

Ille intendébat eos, sperans se áliquíd **acceptúrum** ab eis=He was-gazing at them, hoping himself *to-be-on-the-point-of-receiving* something from them.

Iterum **ventúrus est** judicáre vivos et mórtuos=He shall-come (it is certain that He will come) to judge the living and the dead.

The **Supine** minus the final syllable gives Stem 3. **Vocat**, etc., which is the stem of the future participle. The use of the Supine is extremely rare,* and its present utility for you is merely that it provides Stem 3. When you look up verbs in a dictionary you will find the following forms given:—

- (a) First Person singular, Indicative Present Simple **Voco**
- (b) First Person singular, Indicative Present Perfect **Vocávi**
- (c) The Supine in *um* **Vocátum**

These three forms: **Voco**, **avi**, **atum** minus their final syllable give respectively Stem 1, 2, 3. Knowing these, one can recognize all the other forms.

Dicit spinas divítias significáre

In English after verbs of saying, declaring, thinking, believing, etc., we usually find a clause beginning with *that*:—

He says *that* the thorns signify riches.

He says *that* the master is coming.

Latin makes use of a very neat construction in which the whole of the English *that* phrase is treated as the direct object of *He says*

He says what? { the thorns to signify . . .
the master to be coming.

Dicit { **spinas significáre**
magístrum veníre

Two Accusatives therefore:—

Accusative of the noun: **spinas; magístrum**

Accusative Infinitive of the verb: **significáre; veníre**

* The Supine in *um* is sometimes used instead of a Subjunctive after a verb of motion in a sentence expressing purpose:—Venit *audítum* Magístrum=He has come to hear the Master.

The Supine in *u* is used only in certain idiomatic expressions:—*Auditú* audietis et non intelligetis=Hearing, you will hear and will not understand. *Mirabile dictú*=Wonderful to relate.

This, known as the **Accusative and Infinitive construction** is important, so study very closely the following plan:—

Credo Magístrum veníre	<i>I-believe</i> that the Master <i>is-coming</i>
Crédidi „ „	<i>I believed</i> „ „ „ <i>was-coming</i>
Credo Magístrum venísse	<i>I believe</i> that the Master <i>has-come</i>
Crédidi „ „	<i>I believed</i> „ „ „ <i>had-come</i>
Credo Magístrum ventúrum esse	<i>I believe</i> that the Master <i>will-come</i>
Crédidi „ „ „	<i>I believed</i> „ „ „ <i>would-come</i>

Get this plan well in mind, then try to memorize this long sentence built on the same model; all the words in thick type are governed by the Imperative **Memoráre**:—

Memoráre, O píssima Virgo María, Remember, O most loving Virgin Mary,

non esse-auditum a sæculo	it never <i>to-have-been heard</i>
quemquam ad tua curréntem	<i>anybody running</i> to thy protection,
præsídia,	
tua implorántem auxília,	<i>imploing</i> thine aid,
tua peténtem suffrágia,	<i>begging</i> thy prayers,
esse-derelictum.	<i>to-have-been-abandoned.</i>

You will often come across sentences with this type of construction; besides the one in this Lectio there is one more among the examples of Participles on p. 115. Make sure you thoroughly grasp the plan of such sentences.

Before leaving the Accusative and Infinitive construction note carefully the difference between:—

Dicit se peccavísse = He says he (himself) has sinned.

Dicit eum peccavísse = He says he (somebody else) has sinned.

N.B.—Latin does not limit itself to this kind of construction, and you will often meet the English type of *that* clause; you must be prepared to recognize either type.

Credo quod Redémptor meus vivit. = I believe that my Redeemer lives.

Now you will probably not be able to retain all the above material after one or two readings, but do not let that worry you. **Festína lente, et forti ánimo esto.** Little by little you will become quite at home with all these different verbal forms, not by learning them off by rote, but by constantly meeting them in your reading. Remember **LEGENDO DISCIMUS**. The whole of our Latin study is based on that principle, so read as much as you can, returning again and again to these pages to verify the different verbal forms until you no longer need to do so. Go back and read the whole of the Lectio, concentrating principally on the verbal forms, then memorize the following:—

*Scimus Christum surrexisse
a mórtuis vere.*

LECTIO XXI (vigésima prima)

The twenty-first Lectio is the Gospel for Quinquagesima Sunday. Read the text carefully and learn the Vocabulary before beginning to study the construction.

In illo témpore: Assúmpsit Jesus duódecim et ait illis: Ecce ascéndimus Jerosólymam, et consummabúntur ómnia quæ scripta sunt per prophétas de Filio hóminis. Tradétur enim Géntibus, et illudétur, et flagellábitur, et conspuétur: et postquam flagelláverint, occídent eum et tértia die resúrget. Et ipsi nihil horum intellexérunt, et erat verbum istud abscondítum ab eis, et non intelligébant quæ dicebántur.

Factum est autem, cum appropinquáret Jéricho, cæcus quidam sedébat secus viam, mendícans. Et cum audíret turbam prætereúntem, interrogábat quid hoc esset. Dixérunt autem ei, quod Jesus Nazarénus transíret, et clamávit, dicens: Jesu, fili David, miserére mei. Et qui præíbant, increpábant eum ut tacéret. Ipse vero multo magis clamábat: Fili David, miserére mei. Stans autem Jesus, jussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciam? At ille dixit: Dómine ut vídeam. Et Jesus dixit illi: Réspice, fides tua te salvum fecit. Et conféstim vidit, et sequebátur illum, magníficans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

VOCABULARY

addúco (duxi, ductum) 3.	I bring towards	ahd-doo-ko
conféstim <i>adv.</i>	immediately	kon-fes-teem
cónspuo (—sputum) 3.	I spit upon	kon-spoo-o
consúmo (sumpsi sumptum) 3.	I fulfil	kon-soo-mo
duódecim	twelve	doo-od-ay-cheem
flagéllo (avi, atum) 1.	I scourge	flah-jell-lo
illúdo (ludi, lusum) 3.	I mock at	eel-loo-do
incrépo (ui, itum) 1.	I rebuke	een-kray-po
júbeo (jussi, jussum) 2.	I bid	yoo-bay-o
libénter <i>adv.</i>	willingly	lee-ben-tair
mendíco (avi, atum) 1.	I beg (an alms)	men-dee-ko
plebs, plebis, f.	the populace	plebs; play-beess
præter-eo (ii, itum)	I pass by	pray-tair-ay-o
quidquid	whatsoever	kweed-kweed
respício (exi, ectum) 3.	I look at	ray-spee-chee-o
táceo (tácui, itum) 2.	I keep silent	tah-chay-o
tráns-eo (ii, itum)	I cross over	trahns-ay-o
volúeris	thou-wouldst	voll-oo-air-eess

Jesus assumpsit duodecim
et ait illis:
Ecce, ascēdimus Jerosólymam,
et ómnia
quæ scripta-sunt
per prophētas
de Fílio hóminis
consummabúntur.
Tradétur enim
Géntibus
et **illudétur,**
et **flagellábitur,**
et **conspuétur,**
et occídent eum
postquam flagelláverint,

et resúrget
tértia die.
Et ipsi
intellexérunt nihil
horum
et verbum istud
erat absconditum
ab eis,
et non-intelligébant
quæ **dicebántur.**
Factum-est autem
cum appropinquáret Jéricho
cæcus quidam
sedébat secus viam,
mendicans.
Et cum audíret
turbam præter-eúntem,
interrogábat
quid hoc esset.
Dixerunt autem ei
quod
Jesus Nazarénus trans-íret
et clamávit, dicens:
Jesu, fili David,
miserére mei.
et qui
præ-íbant
increpábant eum
ut tacéret.
Ipse vero clamábat

Jesus took the-twelve
and said to-them:
Behold, we-go-up to-Jerusalem,
and all-things
which have-been-written
by the-prophets
concerning the-Son of-man
will-be-fulfilled.
For he-will-be-betrayed
to-the-heathen
and He-will-be-mocked
and He-will-be-scourged,
and He-will-be-spat-upon,
and they-will-kill Him
after they-will-have-scourged
[Him].
and He-will-rise-again
on-the-third day.
And these-same-disciples
have-understood nothing
of-these-things
and this discourse
was hidden
from them,
and they-could-not-understand
the-things-which were-being-said.
Now it-came-about
when He-was-approaching Jericho
a-certain blind-man
was-sitting alongside the-road,
alms-begging.
And when he-heard
the-crowd passing-by,
he-began-to-ask
what this might-be.
And they-said to-him
that
Jesus of-Nazareth was-passing-by
and he-cried-out, saying:
O-Jesu, Son of-David,
have-mercy on-me.
And those-who
were-going-on-in-front
began-to-rebuke him
so-that he-might-be-quiet.
But he went-on-crying-out

multo magis:

Fili David, miserere mei.

Jesus autem, stans,

jussit illum addúci

ad se.

Et cum appropinquásset,

interrogávit illum, dicens:

Quid vis fáciam

tibi?

At ille dixit:

Dómine, ut vídeam.

Et Jesus dixit illi:

Réspice,

fides tua fecit te salvum.

Et conféstim vidit,

et sequebátur illum,

magníficans Deum.

Et omnis plebs

ut vidit

dedit laudem Dei.

much more:

Son of-David, have-pity on me.

Now Jesus, standing-still,

commanded him to-be-brought

to Himself.

And when he-had-approached,

He-questioned the-man, saying:

What wilt-thou I-should-do

to-thee?

And he said:

O Lord, that I-may-see.

And Jesus said to-him:

Do-thou-see,

thy faith has-made thee whole.

And immediately he-saw,

and he-began-to-follow Him,

glorifying God.

And the-whole crowd

when it-saw [this]

gave praise to-God.

* * *

Ascéndimus Jerosólymam

Note that the preposition *ad* is omitted before the names of towns:—

Véniunt Jerosólymam=they come *to* Jerusalem.

but **Véniunt ad monuméntum**=they come *to* the tomb.

Note also that the Latin of Jerusalem has two forms: in some texts it is treated as a first declension, feminine noun, **Jerosólyma, æ**; in others as a second declension, neuter plural noun, **Jerosólyma, orum**. Remember this when you come across the form **Jerosólymis**=at Jerusalem.

THE PASSIVE FORM OF VERBS

In the above passage from the Gospel of St. Luke Our Lord begins to speak of the sufferings He is to undergo during his Passion. (*Pássio* from *Pátior*=I suffer). Things will be done to Him, outrages committed against Him, under which He will remain *passive*, suffering the actions performed upon Him by others. To express this view of an action from the angle of the one who undergoes it verbs have what is known as a Passive Voice. Read very carefully through the following tables and you will understand the form of certain verbs which may have puzzled you in this Lectio.

A BIRD'S EYE VIEW OF THE INDICATIVE MOOD

1. **Vocári** = to-be-called2. **Deléri** = to-be-destroyed

PRESENT

<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
I-am-called, etc.	I-have-been called	I-am-des- troyed	I-have-been destroyed
Voc-or	Vocátus, a, um sum	Dél-eor	Delétus, a, um sum
Voc-áris	Vocátus, a, um es	Del-éris	Delétus, a, um es
Voc-átur	Vocátus, a, um est	Del-étur	Delétus, a, um est
Voc-ámur	Vocáti, æ, a sumus	Del-émur	Deléti, æ, a sumus
Voc-ámini	Vocáti, æ, a estis	Del-émini	Deléti, æ, a estis
Voc-ántur	Vocáti, æ, a sunt	Del-éntur	Deléti, æ, a sunt

PAST

<i>Imperfect</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
I-was-being called	I-had-been called	I-was-being destroyed	I-had-been destroyed
Voc-ábar	Vocátus, a, um eram	Del-ébar	Delétus, a, um eram
Voc-abáris	Vocátus, a, um eras	Del-ebáris	Delétus, a, um eras
Voc-abátur	Vocátus, a, um erat	Del-ebátur	Delétus, a, um erat
Voc-abámur	Vocáti, æ, a erámus	Del-ebámur	Deléti, æ, a erámus
Voc-abámini	Vocáti, æ, a erátis	Del-ebámini	Deléti, æ, a erátis
Voc-abántur	Vocáti, æ, a erant	Del-ebántur	Deléti, æ, a erant

FUTURE

<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
I-shall-be called	I-shall-have-been called	I-shall-be destroyed	I-shall-have-been destroyed
Voc-ábor	Vocátus, a, um ero	Del-ébor	Delétus, a, um ero
Voc-áberis	Vocátus, a, um eris	Del-éberis	Delétus, a, um eris
Voc-ábitur	Vocátus, a, um erit	Del-ébitur	Delétus, a, um erit
Voc-ábimur	Vocáti, æ, a érimus	Del-ébimur	Deléti, æ, a érimus
Voc-abímini	Vocáti, æ, a éritis	Del-ebímini	Deléti, æ, a éritis
Voc-abúntur	Vocáti, æ, a erunt	Del-ebúntur	Deléti, æ, a erunt

OF THE FOUR PASSIVE CONJUGATIONS

3. Legi = to-be-read

4. Audiri = to-be-heard

PRESENT

<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
I-am-read, etc.	I-have-been read	I-am-heard	I-have-been heard
{ Leg-or Lég-eris Lég-itur	{ Lectus, a, um sum Lectus, a, um es Lectus, a, um est	{ Aud-ior Aud-iris Aud-itur	{ Auditus, a, um sum Auditus, a, um es Auditus, a, um est
{ Lég-imur Leg-imini Leg-untur	{ Lecti, æ, a sumus Lecti, æ, a estis Lecti, æ, a sunt	{ Aud-imur Aud-imini Aud-iuntur	{ Auditi, æ, a sumus Auditi, æ, a estis Auditi, æ, a sunt

PAST

<i>Imperfect</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
I-was-being read	I-had-been read	I-was-being heard	I-had-been heard
{ Leg-ébar Leg-ebáris Leg-ebátur	{ Lectus, a, um eram Lectus, a, um eras Lectus, a, um erat	{ Aud-iébar Aud-iebáris Aud-iebátur	{ Auditus, a, um eram Auditus, a, um eras Auditus, a, um erat
{ Leg-ebámur Leg-ebámini Leg-ebántur	{ Lecti, æ, a erámus Lecti, æ, a erátis Lecti, æ, a erant	{ Aud-iebámur Aud-iebámini Aud-iebántur	{ Auditi, æ, a erámus Auditi, æ, a erátis Auditi, æ, a erant

FUTURE

<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
I-shall-be read	I-shall-have-been read	I-shall-be heard	I-shall-have been heard
{ Leg-ar Leg-éris Leg-étur	{ Lectus, a, um ero Lectus, a, um eris Lectus, a, um erit	{ Aud-iar Aud-iéris Aud-iétur	{ Auditus, a, um ero Auditus, a, um eris Auditus, a, um erit
{ Leg-émur Leg-émini Leg-éntur	{ Lecti, æ, a érimus Lecti, æ, a éritis Lecti, æ, a erunt	{ Aud-iémur Aud-iémini Aud-iéntur	{ Auditi, æ, a érimus Auditi, æ, a éritis Auditi, æ, a erunt

THE SUBJUNCTIVE MOOD

PRESENT			
<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
{ Voc-er	{ Vocátus, a, um sim	{ Dél-ear	{ Delétus, a, um sim
{ Voc-éris	{ Vocátus, a, um sis	{ Del-eáris	{ Delétus, a, um sis
{ Voc-étur	{ Vocátus, a, um sit	{ Del-eátur	{ Delétus, a, um sit
{ Voc-émur	{ Vocáti, æ, a simus	{ Del-eámur	{ Deléti, æ, a simus
{ Voc-émini	{ Vocáti, æ, a sitis	{ Del-eámini	{ Deléti, æ, a sitis
{ Voc-éntur	{ Vocáti, æ, a sint	{ Del-eántur	{ Deléti, æ, a sint

PAST			
<i>Imperfect</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
{ Voc-árer	{ Vocátus, a, um essem	{ Del-érer	{ Delétus, a, um essem
{ Voc-aréris	{ Vocátus, a, um esses	{ Del-eréris	{ Delétus, a, um esses
{ Voc-arétur	{ Vocátus, a, um esset	{ Del-erétur	{ Delétus, a, um esset
{ Voc-arémur	{ Vocáti, æ, a essémus	{ Del-erémur	{ Deléti, æ, a essémus
{ Voc-arémini	{ Vocáti, æ, a essétis	{ Del-erémini	{ Deléti, æ, a essétis
{ Voc-aréntur	{ Vocáti, æ, a essent	{ Del-eréntur	{ Deléti, æ, a essent

This new set of verbal forms will give you no trouble providing you have mastered the active forms given on pp. 100-101 and 106-107. In order to fix in your mind the similarities and differences of the two Voices you can, if you like,* draw up for yourself a table of comparison on the following lines:—

{ Voc-o = I call	{ Voc-or = I am c.	{ Dél-co = I destroy	{ Dél-cor = I am d.
{ Voc-as etc.	{ Voc-áris etc.	{ Del-es etc.	{ Del-éris etc.

OF THE FOUR PASSIVE CONJUGATIONS

PRESENT			
<i>Simple</i>	<i>Perfect</i>	<i>Simple</i>	<i>Perfect</i>
{ Leg-ar	{ Lectus, a, um sim	{ Aud-iar	{ Auditus, a, um sim
{ Leg-áris	{ Lectus, a, um sis	{ Aud-iáris	{ Auditus, a, um sis
{ Leg-átur	{ Lectus, a, um sit	{ Aud-iátur	{ Auditus, a, um sit
{ Leg-ámur	{ Lecti, æ, a simus	{ Aud-iámur	{ Audíti, æ, a simus
{ Leg-ámini	{ Lecti, æ, a sitis	{ Aud-iámini	{ Audíti, æ, a sitis
{ Leg-ántur	{ Lecti, æ, a sint	{ Aud-iántur	{ Audíti, æ, a sint

PAST			
<i>Imperfect</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
{ Leg-érer	{ Lectus, a, um essem	{ Aud-írer	{ Auditus, a, um essem
{ Leg-eréris	{ Lectus, a, um esses	{ Aud-iréris	{ Auditus, a, um esses
{ Leg-erétur	{ Lectus, a, um esset	{ Aud-irétur	{ Auditus, a, um esset
{ Leg-erémur	{ Lecti, æ, a essémus	{ Aud-irémur	{ Audíti, æ, a essémus
{ Leg-erémini	{ Lecti, æ, a essétis	{ Aud-irémini	{ Audíti, æ, a essétis
{ Leg-eréntur	{ Lecti, æ, a essent	{ Aud-iréntur	{ Audíti, æ, a essent

* REMEMBER that there is no need for you to sit down and learn all these tables by rote, so that you can reel them off like a parrot. Many a person who reads Latin as easily as his own language would not be able to do this (nor would he wish to do so). Never lose sight of your aim, which is *to read with understanding*, not to become a word-reciting machine. Just read the above tables through attentively once or twice in order to get a general grasp of the different forms; then whenever you meet a verbal form that puzzles you, look for its place in one of these tables, and, if you can, learn the whole sentence in which it occurs. You will thus remember not only its form, but its function as well, which is much more important.

FORM AND MEANING

Now it is important to remember that form is one thing, meaning another. In the early stages of a language there may no doubt have been a very close connexion between form and meaning, but in the course of growth and development this connexion tends to disappear, so that form is no longer a sure guide to meaning. Thus in Latin certain verbs have the Passive *form* as given above but are active in *meaning*. *Sequebátur* for instance, does not mean *he was being followed* but *he was following*. Such verbs are called **deponent verbs** (from *depono*=I lay aside), because they have laid aside their passive sense to take on an active one.

You will often come across the following deponent verbs, so scrutinize them carefully and compare them with the tables given above.

I	Contémplor	; contemplátus sum,	contemplári	= to contemplate
	Consólor	; consolátus sum,	consolári	= to console
	Deléctor	; delectátus sum,	delectári	= to delight in
	Déprecor	; deprecátus sum,	deprecári	= to beseech
II	Confíteor	; conféssus sum,	confitéri	= to confess
	Miséreor	; misértus sum,	miseréri	= to have pity on
	Revéreor	; revéritus sum,	reveréri	= to be ashamed
	Polliceor	; pollicitus sum,	pollicéri	= to promise
	Túeor	; tutus sum,	tuéri	= to look at or to
III	Fruor	; fructus sum,	frui	= to enjoy
	Iráscor	; irátus sum,	irásci	= to be angry
	Loquor	; locútus sum,	loqui	= to speak
	Oblivíscor	; oblítus sum,	oblivísci	= to forget
	Pátior	; passus sum,	pati	= to suffer
	Sequor	; secútus sum,	sequi	= to follow
IV	Expérior	; expértus sum,	experíri	= to have experience of
	Lárgior	; largítus sum,	largíri	= to give bountifully
	Méntior	; mentítus sum,	mentíri	= to lie; to deceive

N.B.—Deponent verbs have, in addition to their passive forms, active Participles, Gerunds and Supines.

Other verbs known as **semi-deponent** have partly active, partly passive forms with an active meaning. There are very few verbs of this kind; the following are the most common:—

Audeo = I dare;	Ausus sum = I have dared;	audére = to dare
Confido = I trust	confísus sum = I have trusted	confidere = to trust
Gáudeo = I rejoice	gavísus sum = I have rejoiced	gaudére = to rejoice
Sóleo = I am	solítus sum = I have been ac.	solére = to be ac.
accustomed		

You see then that the passive form of a verb does not necessarily involve a passive sense. Be on your guard therefore against the danger of being led astray by the *appearance* of a word, and learn to distinguish between form and meaning not only when dealing with verbs but with any class of words. Take the word *vis* for example.

You already know it as the Nominative Singular of a noun meaning *force*. In the text of this Lectio it is the second Person singular of a verb, and means *thou wilt*. Such resemblances in the form of words having totally different meanings are found in all languages. You will not need to search long to find instances in English. You see then how necessary it is when studying a language to be always on the alert. Appearance is nothing to go by, *you must look for the meaning*. Thus your Latin reading should help you to form the habit of looking below the surface and of not being in haste to jump to conclusions.

Go back now and read through the Lectio once more, paying special attention to all passive forms of verbs. Then memorize the following:—

*Dómine, libénter pátiar pro te
quidquid volúeris veníre
super me.*

LECTIO XXII (vigésima secúnda)

The twenty-second Lectio is part of a homily by St. Gregory on the Gospel for Quinquagesima Sunday. Learn the Vocabulary; then read the text slowly aloud, paying attention to pronunciation. Then read it through again silently, to see how much of its meaning you are able to understand before you set to work on the construction.

Redémptor noster, praevidens ex pässe sua discipulorum ánimos perturbandos, eis longe ante et ejúsdem passiónis pœnam, et resurrectionis suæ glóriam prædixit: ut cum eum morientem, sicut prædictum est, cernerent, étiam resurrecturum non dubitarent. Sed quia carnáles adhuc discipuli nullo modo valébant cápere verba mystérii, venítur ad miraculum. Ante eórum óculos cæcus lumen récipit: ut, qui cæléstis mystérii verba non cáperent, eos ad fidem cæléstia facta solidarent.

Sed miracula Dómini et Salvatóris nostri sic accipiéndá sunt, fratres caríssimi, ut et in veritáte credántur facta, et tamen per significatiónem nobis áliquíd innuant. Opera quippe ejus et per poténtiam áliud osténdunt, et per mystérium áliud loquúntur. Ecce enim, quis juxta históriam cæcus iste fúerit, ignorámus: sed tamen quid per mystérium significet, nóvimus.

Cæcum quippe est genus humánum, quod in parénte primo a paradísi gáudiis expúlsum, claritátem supérnæ lucis ignórans, damnatiónis suæ ténebras pátitur. Sed tamen per Redemptóris sui præsentiam illuminátur: ut intérnæ lucis gáudia jam per desidérium vídeat, atque in via vitæ boni óperis gressus ponat.

LEGENDO VOCABULARY

carnális , e <i>adj.</i>	carnal	kar-nah-lees
cerno , crevi, cretum 3.	to-perceive; to see	chair-no
cláritas , tátis, <i>f.</i>	brightness; splendour	klah-ree-tahss
damnátio , ónis, <i>f.</i>	condemnation	dahm-naht-see-o
desidérium , ii, <i>n.</i>	desire	day-see-dair-ee-oom
expúlsus , a, u,	driven-out;	ecks-pool-sooss
genus , géneris, <i>n.</i>	race	jay-nooss
gressus , us, <i>m.</i>	footstep	gress-sooss
innuo , ui, utum	to make known by sign	een-noo-o
mórior , mórtuus sum, mori, <i>dep.</i>	to die	mo-ree-or
pertúrbo , avi, atum, 1.	to disturb; to trouble	pair-toor-bo
prædico , dixi, dictum 3.	to foretell	pray-dee-ko
quippe	for indeed; certainly	kweep-pay
sólido , avi, atum 1.	to make firm	soll-ee-do
supérnus , a, um, <i>adj.</i>	celestial; supernal	soo-pair-nooss
tamen <i>adv.</i>	nevertheless; yet	tah-men
váleo , válui, itum 2.	to be able	vah-lay-o

Redemptor noster prævidens
ánimos discipulórum
perturbádos
ex passióne sua,
prædixit eis
longe ante
et poenam ejúsdem Passiónis,
et glóriam resurrectiónis suæ:
ut
cum cérnerent eum moriéntem
sicut prædictum est
non dubitárent
[eum] resurrectúrum
étiam.

Sed quia
discipúli, adhuc carnáles
nullo modo valébant
cáperé verba mystérii,
venítur ad miráculum.
Cæcus récipit lumen
ante óculos eórum:
ut
cæléstia facta
solidárent ad fidem
eos qui
non-cáperent

Our Redeemer foreseeing
the minds of the disciples
[were] bound-to-be-troubled
on-account-of his Passion,
foretold to them
long beforehand
both the pain-of-that-same Passion,
and the glory of his Resurrection:
in-order-that
when they-should-see Him dying
as was foretold
they might not doubt
[Him]-to-be-sure-to-rise
also.
(=that He would certainly rise)
But because
the-disciples, still earthly-minded
in-no wise were-able
to-grasp the-words-of-the-mystery,
recourse-is-had to a-miracle.
A-blind-man receives the-light
before the-eyes-of-them:
in-order-that
heavenly deeds
might-confirm unto faith
those who
could-not-grasp

verba
 cæléstis mystérii.
 Sed, fratres caríssimi,
 miracula
 Dómini et Salvatóris nostri
accipiénda sunt
 sic
 ut
 et credántur
 facta
 in veritáte,
et tamen
 innuant nobis áliquid
 per significatiónem.
 Opera quippe ejus
et osténdunt áliud
 per poténtiam,
et loquúntur áliud
 per mystérium.
 Ecce enim ignorámus
 quis iste cæcus fúerit
 juxta históriam,
 sed tamen
 per mystérium
 nóvimus quid significet.
 Genus humánum quippe
 est cæcum quod,
 expúlsum a gáudiis
 paradísi
 in parénte primo,
 ignorans claritátem
 supérnæ lucis,
 pátitur ténebras
 damnatiónis suæ.
 Sed tamen illuminátur
 per præsentiam
 Redemptóris sui,
 ut
 jam vídeat per desidérium
 gáudia intérnæ lucis,
 atque ponat gressus

 in via vitæ
 boni óperis.

the words (=announcement)
 of-a-heavenly mystery.
 Now, dearest brethren,
 the-miracles
 of-our Lord and Saviour
 should-be-accepted
 in-such-a-manner
 that
 not-only may-they-be-believed
 as-facts
 in very-truth,
 but-also none-the-less
 that-they-may-teach us something
 by their-hidden-meaning.
 For-indeed the-works of-Him
 both manifest one-thing
 by their-power,
 and-also speak-of something-else
 by their-mystery.
 For behold we-are-ignorant
 who this blind-man may-have-been
 according-to history,
 but nevertheless
 through this-mystery
 we-do-know what he-signifies.
 For-truly the-human race
 is this-blind-being which,
 driven-out from the-joys
 of-Paradise
 in [the person of] the-first parent,
 ignorant-of the-brightness
 of-celestial light,
 suffers the-darkness
 of-his doom.
 But nevertheless is-enlightened
 by the-presence
 of-his Redeemer,
 so-that
 already he-sees by desire
 the-joys of-inward light,
 and places his-footsteps
 (= begins to walk)
 in the-way of-the-life
 of-the-good work.

* * *

Go through the construction again and again until you have thoroughly mastered every detail, then go back and read the text in its right order. Do not leave it until you feel you really understand it. When you are sure of this read attentively the following table.

IMPERATIVE

1.	2.	3.	4.
Voc-áre	Del-ére	Lég-ere	Aud-íre
Be-thou-called, <i>etc.</i>			
Voc-ámini	Del-émini	Leg-ímini	Aud-ímini
Be-ye-called, <i>etc.</i>			

INFINITIVE

<i>Simple</i>			
Voc-ári	Del-éri	Leg-i	Aud-íri
To-be-called, <i>etc.</i>			
<i>Perfect</i>			
Vocátus esse	Delétus esse	Lectus esse	Audítus esse
to-have-been called, <i>etc.</i>			
<i>Future</i>			
Vocátum iri	Delétum iri	Lectum iri	Audítum iri
to-be-about-to-be called, <i>etc.</i>			

PARTICIPLES

<i>Perfect</i>			
Vocátus, a, um	Delétus, a, um	Lectus, a, um	Audítus, a, um
Having-been-called, <i>etc.</i>			
<i>Of Obligation</i>			
Vocándus, a, um	Deléndus, a, um	Legéndus, a, um	Audiéndus, a, um
who or which ought-to-be-called, <i>etc.</i>			

EXPLANATION AND USE OF THE PARTICIPLES

The **Perfect Participle** denotes the completed result of a past action.

Vocátus = having-been-called

Vocátus sum means: I am (in a state of) having been called, therefore, I have been called.

Vocátus eram means: I was (in a state of) having been called, therefore, I had been called.

Remember that all participles are verbal adjectives, and as adjectives must agree with the noun they refer to.

Now, notice the difference in meaning between

Restitúta est manus = His hand *has been restored* (passive) and

Roma locúta est = Rome *has spoken*. (active)

and remember that the perfect participle of a deponent verb has an active meaning in spite of its passive form. Beware then of being deceived by appearances.

Examine carefully and memorize these phrases from the Credo:—
qui concéptus est de Spíritu Sancto = who *has been conceived* by the Holy Ghost. (passive)

natus ex María Virgine = *has-been-born* of the Virgin Mary. (dep.)

passus sub Póntio Piláto = *has suffered* under Pontius Pilate. (dep.)

crucifixus = *has-been-crucified*. (passive)

mórtuus = *has-died*. (dep.)

et sepúltus = and *has-been-buried*. (passive)

THE PARTICIPLE OF OBLIGATION

This has no equivalent in English and has to be rendered by a periphrase. It can be translated by *must be; is to be; ought to be; worthy to be*, etc. Its use always implies a sense of obligation, moral or otherwise, of appropriateness, sometimes even of inevitableness. Here are a few examples:—

Agénda (neuter plural) things that must, or ought to be done.

Corrigénda (neuter plural) errors to be corrected.

Legénda (neuter plural) things which ought to be read.

O summa et adoránda Trínitas = O Trinity supreme and worthy-to-be-adored.

Virgo veneránda = Virgin worthy-to-be-venerated.

This participle is generally used with the verb To be, either expressed or understood:—

Fílius hóminis tradéndus est in manus hóminum = The Son of man *is to-be-delivered* into the hands of men.

Præ ómnibus eligénda est Sapiéntia = Before all things Wisdom *is to-be-chosen*. (should be chosen).

Num cuncti deléndi sumus? = *Must we all be destroyed?*

Viæ impiórum declinándæ et justórum complectándæ = The ways of the wicked are *to be avoided* and those of the just *to be cherished*.

Corréctio Dei cum lætítia ferénda = God's chastisement *should be borne* with joy.

The impersonal form of the Participle of Obligation (neuter singular) is used to express general counsels of a moral nature:—

Non mentiéndum est = *It ought not to be lied*. (One ought not to tell lies).

Paréndum est légibus Dei = *It should be obeyed* to the laws of God.
(One should obey the laws of God).

Be careful not to confuse certain forms of this participle with similar forms of the active Gerund. Once again

VIDETE NE DECIPIAMINI

PECULIAR USE OF THE THIRD PERSON SINGULAR PASSIVE

The passive form of the third person singular of certain verbs is used in an idiomatic sense when the agent is vague and impersonal:—

Itur	= one goes
Venítur	= one comes
Quæritur	= one expects
Vocátum est	= somebody has called

Before leaving the study of this *Lectio* make a note of this use of the conjunction **et**:—

When repeated (**et.....et**) this link word serves to connect two ideas and may be translated

both.....and also
not only.....but also

After a careful reading of all the above remarks go through the construction once more, paying special attention to all new forms.

Now, if you have thoroughly understood all you have read and studied up to this point you should be able to extend your reading beyond the texts provided here. Go through every word of the Ordinary of the Mass, helping yourself with the translations given in your Missal. Study the *Church Latin Simplified* pamphlets on the Proper of the Mass. Then, if you still feel the urge to go further afield, which no doubt you will, you should procure a Latin New Testament and begin to read steadily straight through it, a few verses every day. Do not allow yourself to be balked by anything that may seem obscure—you have still to acquire a little more knowledge before *all* will be clear—but in cases of uncertainty about the meaning always have recourse to your English version.

There is unfortunately no liturgical dictionary yet available in this country but we understand that one is in course of preparation at one of our English monasteries. In the meantime you should try to find a small *Latin-English* dictionary which will probably give you all you need. So set to work with a will and make a point of never letting a day go by without reading a few lines in Latin: *Nulla dies sine linea*.

After a final reading of this *Lectio*, which should now present no difficulties whatsoever, memorize the following aspiration.

*Da mihi, Dómine, scire quod
sciéndum est, hoc amáre
quod amándum est.*

LECTIO XXIII (vigésima tertia)

The twenty-third Lectio is the Gospel for the first Sunday after Pentecost. Learn the Vocabulary before beginning to study the text.

Dixit Jesus discipulis suis: Estóte misericórdes, sicut et Pater vester miséricors est. Nolíte judicáre, et non judicabímmini: nolíte condemnáre, et non condemnabímmini. Dimíttite, et dimittémmini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem: Numquid potest cæcus cæcum dúcere? Nonne ambo in fóveam cadunt? Non est discipulus super magístrum: perféctus autem omnis erit, si sit sicut magíster ejus. Quid autem vides festúcam in óculo fratris tui, trabem autem, quæ in óculo tuo est, non considéras? Aut quómodo potes dícere fratri tuo: "Frater, sine ejíciam festúcam de óculo tuo": ipse in óculo tuo trabem non videns? Hypócrita, éjice primum trabem de óculo tuo: et tunc perspícies ut edúcas festúcam de óculo fratris tui.

VOCABULARY

condémno , avi, atum 1.	to condemn; to blame	kon-dem-no
dimítto , misi, missum 3.	to discharge; forgive	dee-meet-to
edúco , duxi, ductum 3.	to draw out	ay-doo-ko
ejício , jeci, jectum 3.	to cast out	ay-yee-chee-o
per-spício , spexi, spectrum 3.	to see clearly	pair-spee-chee-o
re-métior , mensus sum, dep.	to pay back with an equal measure	ray-met-see-or
retribuo , ui, utum 3.	to render	ray-tree-boo-o
sino , sivi, situm 3.	to permit	see-no
ambo	both	ahm-bo
co-agitátus , a, um	shaken together	ko-ah-jee-tah-tooss
confértus , a, um	pressed close	kon-fair-tooss
éffluens	flowing	ef-floo-ens
festúca , æ, f.	a straw; a mote	fes-too-kah
fóvea , æ, f.	a pit; a ditch	fov-ay-ah
mensúra , æ, f.	a measure	men-soo-rah
miséricors , cordis	merciful	mee-sair-ee-kors
sinus , us, m.	curve; cavity; bosom	see-nooss
trabs , trabis, f.	a beam	trahbs

Estóte misericórdes
sicut et Pater vester
est miséricors.

Be ye merciful
as your Father also
is merciful.

Nolíte judicáre
et non-judicámini,
nolíte condemnáre,
et non condemnabímini.
Dimittite, et dimittémini.
Date, et dábitur vobis:
dabunt in sinum vestrum

mensúram bonam
et confértam,
et co-agitátam,
et super-effluéntem.
Remetiétur vobis
eádem-quippe mensúra
qua
mensi-fuéritis.

Dicébat autem illis
et similitúdinem:

Numquid cæcus potest
dúcere cæcum?

Nonne ambo cadunt
in fóveam?

Discípulus non est
super magístrum:
omnis autem erit perféctus
si sit sicut magíster ejus.

Quid autem vides
festúcam
in óculo fratris tui,
non autem consíderas
trabem quæ est
in óculo tuo?

Aut **quómodo** potes dicere
fratri tuo:

Frater, sine* ejíciam
festúcam de óculo tuo;
ipse non videns trabem
in óculo tuo?

Hypócrita,
éjice primum trabem
de óculo tuo
et tunc per-spícies
ut edúcas
festúcam
de óculo fratris tui.

Do-not judge
and you-will-not-be-judged,
do-not blame,
and you-will-not-be-blamed.
Forgive, and you-will-be-forgiven.
Give, and it-will-be-given to-you:
They-will-give into your bosom
(=for your very own)

a-good measure,
and closely-packed,
and shaken-together,
and brimming-over.
It-will-be-measured-back to-you
with-the-very-same measure
with-which
you-will-have-measured.

And He-spoke to-them
also a-comparison;

Can a-blind-man
lead a-blind-man?

Do-not both fall
into a-ditch?

The-disciple is not
above the-master:
but every-one will-be perfect
if he-be like his master.

Now why dost-thou-see
a-speck-of-dust
in thy brother's eye,
but dost not consider
the-beam which is
in thy-own eye?

Or how canst-thou say
to-thy brother:

Brother, permit that-I-cast-out
that-speck-of-dust from thy eye;
thyself not seeing the-beam
in thy-own eye?

O-hypocrite,
cast-out first the-beam
from thy-own eye
and then thou-wilt-see-clearly
so-that thou-mayest-draw-out
the-speck-of-dust
from thy brother's eye.

* Do not confuse this Imperative singular with the preposition *sine*.

QUESTIONS AND ANSWERS

Three ways of asking questions peculiar to the Latin language, each one with a different shade of meaning, should be specially noted and memorized.

(a) **Ne?** (b) **Nonne?** (c) **Num** or **Numquid?**

- (a) **Ne**, added on to the word concerning which the question is asked, is used for a direct question which can be answered by a simple "yes" or "no":—

Fili hóminum, putásne vivent ossa ista? = Son of man, *dost-thou-think* these bones will live?

Tune pro me páteris? = *Dost-thou* suffer for me?

- (b) **Nonne** shows that an affirmative answer is expected:—

Nonne ánima plus est quam esca? = Is *not* the life more than the food?

Answer: Surely it is.

Nonne decem mundáti sunt? = Were there *not* ten cleansed?

Nonne hæc opórtuit pati Christum, et ita intráre in glóriam suam? = Was it *not* necessary for Christ to suffer these things, and so enter into his glory?

- (c) **Num** or **Numquid** shows that a negative answer is expected:—

Num custos fratris mei sum? = *Am I* my brother's keeper?

Answer desired: Surely not.

Numquid et tu Galilæus es? = Surely *thou* art not a Galilean too?

A very simple way of asking a question is by a query mark at the end of the sentence while the structure remains unchanged. In speaking this is expressed by the tone of voice:—

Tu es rex Judæórum? = Thou art king of the Jews? (= Art thou . . .).

Potéstis bíbere cálicem quem ego bibitúrus sum? = You can drink the chalice which I am about-to-drink? (= Can you drink . . .).

Tanta passi estis sine causa? = You have suffered such-great-things for nothing? (= Have you suffered . . .).

Double questions are expressed by **Utrum** = whether, before the first, and **an** = or, before the second, but **utrum** is often understood:—

Tu es qui ventúrus es, **an** álium expectámus? = Art thou He who is to come, *or* should we expect another?

A temetipso hoc dicis, **an** álii tibi dixérunt de me? = Dost thou say this of thyself, *or* have others said it to thee about me?

Questions may be introduced by one or other of the following interrogative words:—

Quis = who?

Quid = what?

Cur; quid; ut quid; quare = why?

Qualis, e = of what kind?

Quómodo = in what way? how?

Quantus, a, um = how much?

Quanto magis	=by how much the more?
Quot	=how many?
Quóties	=how often?
Quando	=when?
Usque quo or Quoúsque	=How long?

and do not forget **Ubi**=where? **Unde**=whence? **Quo**=whither?

Study very carefully the following examples which you will certainly meet sooner or later in the course of your reading:—

Ut quid cogitátis mala in córdibus vestris? = *Why* do you think evil-things in your hearts?

Quid ergo mirámur? Mariám veniéntem an Dóminum suscipiéntem? = *What* then do we wonder at? Mary coming, or the Lord receiving her?

Qualis est hic, quia venti et mare obédiunt illi? = *What sort of man* is this that winds and sea obey him?

Quómodo cantábitimus cánticum Dómini? = *How* shall we sing the Lord's song?

Quantum debes dómīno meo? = *How much* dost thou owe to my master?

Quot panes habétis? = *How many* loaves have you?

Unde illos quis póterit hic saturáre pánibus in solitúdine? = *Whence* could any one satisfy them with bread here in the wilderness?

Occasionally you will find questions introduced by **Si**=if; whether. In such questions the verb *interrogáre*, either expressed or understood, precedes the *Si* phrase, and the answer expected is generally negative:—

Interrogábant eum dicéntes: **Si** licet sábbatis curáre? = They questioned Him saying: *Whether* it be lawful to heal on the Sabbath? (=Surely it is not lawful).

Si introíero in tabernáculum domus mei donec invéniam locum Dómini? = *Whether* I shall enter under the roof of my house until I find a resting-place for the Lord? (=I ask you whether such a thing be possible? Surely not).

Now read through the text of the *Lectio* once again and then memorize the following:—

*Quid retribuam Dómino
pro ómnibus quæ
retribuit mihi?*

LECTIO XXIV (vigésima quarta)

The twenty-fourth Lectio is a passage from St. Paul's letter to the faithful at Ephesus (Ephes. vi, 10-20), in which he describes how a Christian should be equipped and armed in order to overcome the forces of evil. Before beginning to study it read the translation given in your English New Testament; then learn the Vocabulary and read the Latin Text.

Fratres, confortámini in Dómino et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possítis stare advérsus insídias diáboli, quóniam non est nobis colluctátio advérsus carnem et sánguinem, sed advérsus príncipes et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiae in caeléstibus.

Proptérea accípите armatúram Dei, ut possítis resistere in die malo et in ómnibus perfécti stare. State ergo succíncti lumbos vestros in veritáte et indúti lorícám justítiæ et calceáti pedes in præparatióne evangélii pacis; in ómnibus suméntes scutum fidei, in quo possítis ómnia tela nequíssimi ígnea extínguere. Et gáleam salútis assúmite; et gládium spíritus, (quod est Verbum Dei); per omnem oratiónem et obsecratiónem orántes omni témpore in spíritu; et in ipso vigilántes in omni instántia et obsecratióne pro ómnibus sanctis et pro me, ut detur mihi sermo in apertióne oris mei, cum fidúcia notum fácere mystérium evangélii, pro quo legatióne fungor in caténa; ita ut in ipso áudeam prout opórtet me loqui.

VOCABULARY

apértio, ónis, <i>f.</i>	an opening	ah-pairt-see-o
armatúra, æ, <i>f.</i>	armour; equipment	ar-mah-too-rah
cálceo, avi, atum, <i>i.</i>	to put on shoes	kahl-chay-o
caténa, æ, <i>f.</i>	chain	kah-tay-nah
colluctátio, ónis, <i>f.</i>	struggle; wrestling	koll-look-taht-see-o
evangélium, ii, <i>n.</i>	good news; gospel	ay-vahn-jay-lee-oom
extínguo, stinxi, stinctum 3.	to extinguish	ecks-steen-gwo
fidúcia, æ, <i>f.</i>	confidence	fee-doo-chee-ah
fungor, functus sum, <i>dep.</i>	to discharge a duty	foon-gor
gálea, æ, <i>f.</i>	helmet	gah-lay-ah
ígneus, a, um, <i>adj.</i>	fiery	ee-n'yay-ooss
instántia, æ, <i>f.</i>	constancy; persever- ance	een-stahnt-see-ah
insídiae, arum, <i>f.</i>	ambush; snare	een-see-dee-ay
legátio, ónis, <i>f.</i>	office of an ambassador	lay-gaht-see-o
lóríca, æ, <i>f.</i>	breast-plate	lo-ree-kah
lumbus, i, <i>m.</i>	loin	loom-booss
nequítia, æ, <i>f.</i>	wickedness	nay-kweet-see-ah
nequíssimus, a, um, <i>adj.</i>	most wicked; evil	nay-kwees-see-mooss
obsecrátió, ónis, <i>f.</i>	supplication	ob-say-kraht-see-o
poténtia, æ, <i>f.</i>	might; power	pot-ent-see-ah
rector, óris, <i>m.</i>	ruler; director	rec-tor
succíngo, cinxi, cinctum 3.	to gird up	soot-cheen-go
telum, i, <i>n.</i>	a missile weapon; spear	tay-loom
virtus, tútis, <i>f.</i>	strength	veer-tooss

Fratres,
confortámini in Dómino,
et in poténtia
virtútis ejus.

Indúite-vos armatúram Dei,
ut possítis stare
advérsus insídias diáboli;
quóniam

non est nobis,
colluctátio advérsus carnem
et sánguinem

sed
advérsus príncipes et potestátes,
advérsus rectóres mundi
harum tenebrárum,
contra spirituália nequítiae
in coeléstibus.

Proptér-ea
accípíte armatúram Dei,
ut possítis resistere
in die malo
et stare perfécti
in ómnibus.

Ergo
state succíneti lumbos
in veritáte
et indúti
lorícám justítiae
et calcéati pedes
in præparatióne
evangélíi pacis;
in ómnibus
suméntes scutum fidei
in quo

possítis exstinguere
ómnia tela ígnea
Nequíssimi:

et
assúmite gáleam salútis,
et gládium Spíritus,
(quod est Verbum Dei),
orántes omni témpore
per-omnem oratiónem
et obsecratiónem
in spírítu;
et vigilántes in ipso
in omni instántia
et obsecratióne

Brothers,
be-ye-strengthened in the-Lord,
and in the-might
of-the-power of-Him,
Put-ye-on God's armour,
that you-may-be-able to-stand-up
against the-snares of-the-devil;
since

there-is not for-us,
a-struggle against flesh
and blood

but
against principalities and powers,
against the-rulers-of-the-world
of-this darkness,
against spirit-beings of-evil
in the-atmosphere.

On-account-of-these-things
take-possession-of God's armour
that you-may-be-able to-resist
in the-evil day
and to-stand complete
in every-detail.

Therefore
stand-ye, having-girded the-loins
with the-truth,
and having-put-on
the-breast-plate of-justice
and having-shod the-feet
in readiness
for-the-good-news of-peace;
before all-else

taking the-shield of-the-Faith
against which
you-can extinguish
all the-fiery darts
of-the-most-Evil-One:
and

take the-helmet of-Salvation,
and the-Sword of-the-Spirit,
(which is the-Word of-God),
praying all the-time
every-kind-of prayer
and supplication
in the-spirit;
and keeping-watch in the-same
with all perseverance
and supplication

pro ómnibus sanctis	for all the-holy-ones (i.e. the faithful)
et pro me,	and-also for me,
ut	that
sermo detur mihi	speech may-be-given to-me
in apertióne oris mei	in the-opening of-my mouth (i.e. when I open my mouth)
cum fidúcia	with confidence
fácere notum	to-make known
mystérium Evangélíi,	the-mystery of-the-Gospel,
(pro quo	(on account of which
fungor legatióne	I-am-discharging my-embassy
in caténa);	in chains);*
ita ut	so that
áudeam loqui	I may-be-bold to-speak
in ipso	about the-same
pro-ut	according-as
opórtet me.	it-behoves me.

* * *

SENTENCES AND THEIR DIVISIONS

Now that you are familiar with all the different forms of verbs and their meanings, it is time that you began to look critically at whole sentences. You cannot have failed to notice that the sentences of this and of some of the recent Lectiones are not quite so simply constructed as those earlier in the book. They are much longer and more involved, their different parts being joined together by such words as *et*, *ergo*, *sed*, *ut*, etc. These unobtrusive little words are really very important links in the chain of speech and you must bring all your attention to bear on them in this Lectio, so read very carefully all that follows.

Look at the text of the Lectio again. You will notice that every sentence, with the exception of the opening exhortation, has more than one verb, they are all compound sentences.

A sentence with only one verb makes only one statement; it is simple.

A sentence with two or more verbs makes two or more statements: it is compound.

Two or more simple sentences can be drawn together into one compound sentence by means of certain link words. Here are three simple statements:—

1. John is my friend.
2. You met him yesterday.
3. I do not often see him.

And here are these same statements presented in a different fashion:—

John, **whom** you met yesterday, is my friend, **but** I do not often see him.

* St. Paul is writing from his prison in Rome.

You see that the three simple sentences have been welded into a single compound one by means of a **relative pronoun**: *whom*, and a **conjunction**: *but*.

The simpler the style of language the less need there is of these link words, but as the thought becomes more subtle and charged with meaning compound sentences will be more frequent than simple ones, as witness the above passage from St. Paul.

Compound sentences are of two kinds:—

- I. The statements are of equal rank and independent of each other:
John is my friend, **and** we correspond frequently, **but** we do not often meet.

The statements introduced by **and** and **but** are of the same rank as the opening statement. Each could stand alone and be intelligible.

- II. **After** I have finished my work, if it is fine, I shall go for a walk.

The statements introduced by **after** and **if** are dependent on the principal statement: I shall go for a walk, i.e. they would have no meaning apart from the principal statement. Dependent, or *sub-ordinate* statements as they are called, may be described as explanatory statements. They enlarge, complete or restrict the thought expressed in the principal statement.* This principal statement may come anywhere in the sentence: at the beginning, in the middle, at the end. Often you will find wrapped up in the midst of it a subordinate statement beginning with a relative pronoun, introduced as a sort of after-thought. For instance, in the sentence above: John, whom you met, etc., the principal statement is *John is my friend*. That is the main thought which you wish to convey to your hearer. Now if you can clearly grasp this difference between the principal thought of a sentence and the various subordinate statements which complete and enlarge that principal thought you will have mastered the only real difficulty that awaits you in your further Latin reading.†

Independent statements are introduced by **co-ordinating** conjunctions. Subordinate statements are introduced by **sub-ordinating** conjunctions and relative pronouns. You have already learnt about these latter which, you remember, are declinable. Conjunctions (from *Conjungo, junxi, junctum* = I bind together), are indeclinable. Below is a list of the chief ones:—

* A compound sentence containing subordinate statements is more correctly described as *complex*.

† A sentence should be recognizable on paper by a capital letter at the beginning, and a full stop at the end. As a matter of fact however, this simple rule is not always observed. The writer—who may have been a secretary taking down a letter or passage from dictation—may not always have been very careful in placing his capitals and full stops. If you look up the above letter of St. Paul in a Latin New Testament you will find a full stop after *insidias diaboli*. The sentence however does not really end there, for all the subordinate statements that follow are an enlargement of the main thought: the advice to put on the armour of God. Use your judgement therefore when reading.

I. CO-ORDINATING LINK-WORDS

(introducing independent statements)

Autem*	but; moreover
Aut; vel; -ve†	or
At; sed; vero; verum	but
At vero	but on the contrary
At certe	but at least
Enim;* étenim	truly; to be sure; indeed
Ergo; igitur	therefore; consequently
Et; -que,† ac; atque	and
Et et	both
Itaque	and so; for that reason
Nam; namque	for
Nec; neque	and not; neither
Quám-ob-rem	for which reason
Quaprópter	wherefore; on which account
Quoque	also
Sive sive }	either or
Seu seu }	
Tamen	yet; however

II. SUB-ORDINATING LINK-WORDS

(introducing subordinate statements)

(a) USED WITH INDICATIVE MOOD ONLY

Quóniam; quandóquidem	because; since
Quamquam	although
Sicut; velut	as
Simulac	as soon as
Siquidem	since
Ut	when; as

(b) USED WITH SUBJUNCTIVE MOOD ONLY

Ne	lest; that not
Quín	but that; or that not; or why not?
Quóminus	that not; from (after verbs of preventing)
Ut or uti	in order that; so that
Ut non or ut ne	so that not

(c) USED WITH EITHER INDICATIVE OR SUBJUNCTIVE

Antequam or priúsqum	before that
Cum or quum	when; since
Donec; quo-ad	until

* *Autem* and *enim* are never found at the beginning of a sentence but always after the first word.

† *-que* and *-ve* are *enclitic particles*, i.e., a syllable joined on to the end of a word so as to make one with it: *Filióque*=*et Filio*.

Dum	while
Etsi; etiámsi	although; even if
Nisi	unless; only; surely
Postquam	after that
Pro-ut	according as
Quamvis; licet	although; however much
Quasi	as if
Quia; quod; eo quod	because; that
Si	whether; if

All these words with their exact meaning must be thoroughly learnt if you wish to be able to read easily. Do not attempt to learn them all at once, but concentrate on those which occur in any passage you happen to be studying. Begin by those of this *Lectio*; you will find them in thick type in the construction. Three of them, however, you must be absolutely sure of before going further, for you will constantly be meeting them in your reading. They are:—

Quia Quod Quóniam

These three important link-words have different meanings which you must carefully distinguish.

- (a) They may mean *because; for; since*.
- (b) They may introduce a *that* clause.
- (c) They may introduce a quotation in direct speech.

- (a) { Confitébor tibi, Pater, **quia** abscondísti hæc a sapiéntibus. = I praise Thee, O Father, *because* Thou hast hidden these things from the wise.
Quóniam iniquitátem meam ego cognósco. = *Because* or *for* I know my iniquity.
Et **eo quod** non habébat radicem exáruit. = And *since* it had no root it withered away.
- (b) { Scitóte **quóniam** Dóminus, ipse est Deus. = Know *that* the Lord, He is God.
Quid est tibi, mare, **quod** fugísti, et tu Jordánis **quia** convérsus es retrórsum? = What is the matter with thee, O sea, *that* thou hast fled away, and with thee, O Jordan, *that* thou hast turned back?
Quid est **quod** me quærebatís? = How is it *that* you were-seeking me?
- (c) { Dixérunt ei: **Quia** heri, hora séptima relíquit eum febris. = They said to him: "Yesterday, at the seventh hour, the fever left him."
Deprecabátur eum multum dicens: **Quóniam** filia mea in extrémis est. = He besought Him much, saying: "My daughter is at the point of death."
Scriptum est enim: **Quod** Angelis suis mandábit de te. = For it is written: "He shall give his Angels charge concerning thee."

Notice that in (c) the conjunction is not translated but its place is taken by our quotation marks.

N.B.—Do not confuse **Quod** the conjunction with *quod* the neuter relative pronoun: *which*. *Quod est verbum Dei*.

Remember that the words of List II, together with Relative Pronouns,* introduce subordinate statements which, in some way or other, complete the principal statement (often, though not always, found at the end of a sentence). Therefore, the main thought will not be found in a clause beginning with one of these words. Bear this in mind when reading complex sentences, be absolutely certain of the meaning of all link-words, and with increasing practice, you should soon be able to find your way easily through any Latin sentence, however complex.

Succincti lumbos
Calceati pedes

Make a note of this peculiar construction, sometimes called Greek Accusative, an accusative used as object of a passive verb with an active sense: literally: girded (*with regard to*) the loins; shod (*with regard to*) the feet. You may also meet the same construction with an adjective, instead of a passive past participle as in the above examples:—

Nudus brachia=bare, (*with regard to*) the arms(=with bare arms)

Fungor legatione

The object of certain third conjugation deponent verbs is always in the ablative case:—

Fungor, functus sum, fungi=to perform; to discharge a duty

Fruor, fructus sum, frui =to enjoy

Potior, potitus sum, potiri =to take possession

Utor, usus sum, uti =to use

Fungi voto=to fulfil a vow

Whenever you see one of these verbs you must look for an Ablative not an Accusative to complete its meaning.

After a very careful reading of all the above matter go back and read the Lectio again two or three times, pondering attentively over every sentence. Both form and meaning will repay close study. Then memorize this verse from the twenty-second psalm:—

*Etsi ambulávero in médio umbræ mortis,
non timébo mala.*

* Except when the relative pronoun (no matter what the case), is the *first word* of a sentence and refers to a person mentioned in the preceding sentence. In this position it is translated by *And* followed by a pronoun:—

Qui, consurgens accepit puerum. **Qui**=Et ille.

Qui, cum audissent regem, abierunt. **Qui**=et illi; the principal statement is *et illi abierunt*. And, when they had heard the king, they departed.

LECTIO XXV (vigésima quinta)

The twenty-fifth Lectio is an extract from a sermon of St. John Chrysostom on the reading of St. Paul's letters. Learn the Vocabulary before beginning to study the text.

Beáti Pauli epistolárum lectionem dum assidue auscúlto, perque hebdomadas singulas bis sæpe, et ter et quater, quotiescúmque sanctórum mártýrum memórias celebrámus, gáudio exsúlto, tuba illa spiritali pérfruens, et éxcitor ac desidério incalésco, vocem mihi amícam agnóscens, et fere præséntem ipsum intúeri, et disseréntem audíre vídeor. Sed tamen dóleo et moléste fero quod virum hunc non omnes, sicut par est, cognóscunt; verum ita illum nonnúlli ignórant, ut ne epistolárum quidem ejus númerum plane sciant. Hoc vero non imperítia facit: sed quod nolint beáti hujus viri scripta assidue in mánibus habére.

Neque enim nos, quæ scimus, si quid scimus, ab ingénii bonitáte atque acúmíne scimus: sed quod erga hunc virum impénse affécti, ab illíus lectione nunquam discédimus Quaprópter, si et vos quoque lectioni diligénter atténdere voluérítis, nihil áliud vobis erit requiréndum. Verax est enim Christi sermo dicéntis: Quærite, et inveniétis: pulsáte et aperiétur vobis.

Céterum, quandóquidem complúres ex iis, qui huc nobíscum convéniunt, et liberórum educationem, et uxóris curam, et famíliæ providéntiam suscepére, ob idque totos sese huic labóri dare non sústinent: at certe ipsi vos excitáte ad ea saltem capiéndá, quæ álii collégerint.

VOCABULARY

assidue <i>adv.</i>	continually; persever- ingly	ahs-see-doo-ay
auscúlto , avi, atum, 1.	to listen	ow-skool-to
acúmén , inis, <i>n.</i>	acuteness	ah-koo-men
afféctus , a, um	disposed; drawn to	ahf-fec-tooss
agnósko , novi, nitum,	to recognize	ahn-yoss-ko
3.		
atténdo , tendi,	to attend to	aht-ten-do
tentum, 3.		
bis	twice	beess
bónitas , átis, <i>f.</i>	excellence	bonn-ee-tahss
célebro , ávi, atum, 1.	to celebrate	chay-lay-bro
collégo , egi, ectum, 3.	to gather together	koll-lay-go
complúres , <i>adj.</i>	several	kom-ploo-rays
convénio , veni,	to assemble	kon-vay-nee-o
ventum, 4.		
desidérium , ii, <i>n.</i>	desire; longing	day-see-dair-ee-oom
dísserens ,	speaking; discoursing	deess-sair-ens

dóleo , ui, itum, 2.	to grieve	doll-ay-o
educatio , onis, <i>f.</i>	up-bringing	ay-doo-kaht-see-o
éxcito , avi, atum, 1.	to rouse	ecks-shee-to
exsulto , avi, atum, 1.	to rejoice	ecks-sool-to
fere <i>adv.</i>	almost	fair-ay
hébdomas , adis, <i>f.</i>	a week	eb-dom-ahss
ignóro , avi, atum, 1.	not to know	ee-n'yo-ro
impénse <i>adv.</i>	exceedingly	eem-pen-say
imperítia , æ, <i>f.</i>	lack of intelligence	eem-pair-eet-see-ah
ingénium , ii, <i>n.</i>	natural disposition	een-jay-nee-oom
intúeor , itus sum <i>dep.</i>	to look at	een-too-ay-or
incalésco , lui, 3.	to glow	een-kah-les-ko
invénio , veni,	to find	een-vay-nee-o
ventum, 4.		
martyr , tyris, <i>m.</i>	martyr	mar-teer
moléste fero	it vexes me	moll-es-tay fair-o
ne quidem	not even	nay kwee-dem
non-núllus , a, um <i>adj.</i>	some	non-nool-looss
númerus , i, <i>m.</i>	number	noo-mair-ooss
nunquam <i>adv.</i>	never	noon-kwahm
pér-fruor , fructus sum	to enjoy thoroughly	pair-froo-or
plane <i>adv.</i>	entirely; exactly	plah-nay
posse	to be able	poss-say
præsens , éntis	present	pray-sens
providéntia , æ, <i>f.</i>	foresight; providing	prov-ee-dent-see-ah
quæro , quæsívi,	to seek	kwair-o
itum, 3.		
quoties-cúmque <i>adv.</i>	as often as	kwot-see-ays-koom-
		kway
saltem <i>adv.</i>	at least; at all events	sahl-tem
sæpe <i>adv.</i>	often	say-pay
sínguli , æ	each; single	seen-goo-lee
suscípio , cepi,	to undertake	soo-shee-pee-o
ceptum, 3.		
sustíneo , tinui,	to sustain	soo-stee-nay-o
tentum, 2.		
tuba , æ, <i>f.</i>	a trumpet	too-bah
uxor , óris, <i>f.</i>	a wife	ooks-or
sit mihi	be it mine	seet mee-kee*

Dum assidue ausculto
lectiõnem epistolárum
beáti Pauli,
-que (=et)
per síngulas hebdomadas
sæpe bis
et ter et quater

While continually I-am-listening-to
the-reading of-the-letters
of-blessed Paul.
and
during each week
often twice
and three and four-times

* See note on *mihi* p. 9.

quoties-cúmque celebrámus
 memórias
 sanctórum Mártyrum,
 exsúlto gáudio
 pér-fruens
 illa tuba spiritáli,
 et éxcitor
 ac incalésco desidério
 agnóscens vocem
 amícam mihi,
 et fere
 vídeor intúeri ipsum præsentem
 et audíre disseréntem.
Sed tamen dóleo
 et moléste-fero
quod non omnes
 cognóscunt hunc virum
 sicut par est:
verum
 non-nulli ita-ignórant illum
 ut ne-quidem-scient
 plane
 númerum epistolárum ejus.
Vero
 non imperítia facit hoc
sed quod
 nolint habére scripta
 hujus beáti viri
 assíduè in mánibus.
Neque enim nos scimus
 quæ scimus
 (si quid† scimus),
 ab bonitáte
 atque acúmíne ingénii,
sed quod
 impénse affécti
 erga hunc virum
 numquam-discédimus
 ab lectióne illius.
Quaprópter
 si et vos quoque voluérítis
 atténdere diligénter lectióni
 nihil áliud
 erit requiréndum vobis.

whenever we-celebrate
 Commemorations
 of-the-holy Martyrs,
 I-exult with-joy
 thoroughly-enjoying
 that spiritual trumpet,
 and I-am-roused
 and glow with-love
 recognizing a-voice
 friendly to-me,
 and almost
 I-seem to-see him present
 and to-hear-him speaking.
 But nevertheless I-grieve
 and it-vexes-me
 that not all
 know this man
 as is befitting:
 but-indeed
 some are-so-ignorant-of him
 that they-do-not-even-know
 exactly
 the-number of-his letters.
 But
 not lack-of-intelligence causes this
 but because
 they-will-not keep the-writings
 of-this holy man
 constantly in their-hands.
 For neither do we* know
 those-things-which we-know
 (if-indeed we-know anything),
 through the-excellence
 or acuteness of-understanding,
 but because
 being-drawn exceedingly
 towards this [great] man
 we-have-never-ceased
 from the-reading of-him.
 For-which-reason
 if also you would-be-willing
 to-attend diligently to-the-reading
 nothing else
 will-be required of-you (*Part. of
 Obligation*)

* we refers to St. Chrysostom.

† si quis = si aliquis ; si quid = si aliquid.

Est enim verax
sermo Christi dicentis:
Quærite et inveniétis:
pulsáte et aperiétur vobis.

Céterum,

quandóquidem complúres ex iis
qui convéniunt huc
nobíscum

suscepére (= suscepérunt)
providéntiam familiæ,
et curam uxóris,
et educatiónem liberórum,*

ob-id-que
non sústinent
dare sese totos

huic labóri,

at-certe

ipsi excitáte vos
saltem ad-capiéndam ea
quæ álii
collégerint.

For true is
the-word of-Christ saying:
Seek and you-will-find:
knock and it-will-be-opened to-you.
Besides,
seeing-that several of those
who come-together hither
with-us
have-undertaken
the-charge of-a-family
and the-care of-a-wife,
and the-up-bringing of-children,
and-therefore
cannot venture
to-give themselves entirely
to-this work (study),
at-all-events
you bestir yourselves
at-least to-grasp those-things
which others
have-gathered-together.

* * *

In working through the construction pay special attention to the use of all words in thick type.

Audíre videor

Note this idiomatic use of the passive of *vidére*. *Videor*=I seem to.

Ad ea capiéndam

When a Gerund is followed by a direct object (Accusative) a sort of verbal attraction may cause both the Gerund and its object to effect a mutual exchange which makes them resemble one another more closely and which is more agreeable to the ear.

Ad capiéndum ea becomes **ad ea capiéndam**=to grasp those things

Ad dirigéndum pedes nostros becomes **ad dirigéndos pedes nostros**=to guide our feet

In exequéndo mandáta tua becomes **in exequéndis mandátis tuis**
=in fulfilling thy commandments

Legéndo Scriptúras Sacras multa díscimus becomes **Scriptúris Sacris legéndis multa díscimus**=By reading the Holy Scriptures we learn many things.

You see what has happened: the Gerund is replaced by a Participle of Obligation and made to agree with the noun (or pronoun) which follows, this having first been put into the case of the Gerund. In examples 1 and 2 no change of case being necessary, the alteration affects the Gerund only. The dominating influence in this exchange

* *liberi, orum* an adjective used substantively. It means literally free-born children.

is always the *case* of the Gerund. Note that this is a verbal nicety which may or may not be used.

Volo Nolo Malo

This Lectio gives us the opportunity of making the acquaintance of three irregular verbs which on account of their close connection are usually studied together. They are **Volo**=*I wish* or *I will*; **Nolo** (=non volo)=*I do not wish* or *I will not*; **Malo** (=magis volo)=*I prefer*. Read carefully through the following tables.

INDICATIVE MOOD

<i>Present Simple</i>			<i>Present Perfect</i>		
volo	nolo	malo	vólui	nólui	málui
vis	non vis	mavis	voluísti	noluísti	maluísti
vult	non vult	mavult	vóluit	nóluit	máluit
volumus	nolumus	málumus		etc.	
vultis	non vultis	mavúltis			
volunt	nolunt	malunt			
<i>Past Imperfect</i>			<i>Past Perfect</i>		
volébam	nolébam	malébam	volúeram	nolúeram	malúeram
volébas	nolébas	malébas	volúeras	nolúeras	malúeras
	etc.			etc.	
<i>Future Simple</i>			<i>Future Perfect</i>		
volam	nolam	malam	volúero	nolúero	malúero
voles	noles	males	volúeris	nolúeris	malúeris
	etc.			etc.	

SUBJUNCTIVE MOOD

<i>Present Simple</i>			<i>Present Perfect</i>		
velim	nolim	malim	volúerim	nolúerim	malúerim
velis	nolis	malis	volúeris	nolúeris	malúeris
	etc.			etc.	
<i>Past Imperfect</i>			<i>Past Perfect</i>		
vellem	nollem	mallem	voluíssem	noluíssem	maluíssem
velles	nolles	malles	voluísset	noluísset	maluísset
	etc.			etc.	

INFINITIVE	Simple	{ velle to will	{ nolle to be unwilling	{ malle to prefer
	Perfect	{ voluisse to have willed	{ noluisse to have been unwilling	{ maluisse to have preferred
PRESENT PARTICIPLE		{ volens willing	{ nolens unwilling	(<i>lacking</i>)

N.B.—These verbs have no Gerunds or Supines. **Volo** and **Malo** have no imperatives. You have already met the imperatives **noli**, **nolite** and understand how they are used.

Velle and **nolle** always express an act of the will, nevertheless the rendering *to will* and *to be unwilling* will not always express the exact shade of meaning. Sometimes *to desire* and *to refuse*; *to love* and *to hate* would be better translations. For instance the following sentence

Amicorum primum est idem velle et nolle.

might be rendered: "It is characteristic of friends to love and to hate the same things." You must be guided by the context and use your judgement.

Make a note of the following expressions:—

Quid sibi vult? = What signifies? What does it mean?

Nolens volens = willing or unwilling

Deo volente = God willing

Me nolente = against my will; without my consent

Velint nolint = whether they like it or not.

Note also that after **malo** (which is a contraction of *magis volo* = I wish more) **quam** is used:—

Légere malo quam scribere = I would rather read than write.

Contracted verbal forms

The third person plural of the Present Perfect in all conjugations is often found without its final syllable, thus:—

vocavére for *vocavérunt*

suscepére for *suscepérunt*

Another kind of contraction you will often meet is the omission of **vi**, **ve** and **v** in certain forms of the Perfects in the first, second and fourth conjugations, thus:—

vocásti for *vocavísti*

jejunásset for *jejunavisset*

delérunt for *delevérunt*

audíeram for *audíveram*

e.g. **Cum jejunásset quadraginta diébus** (see p. 32).

When you have studied very attentively all the above remarks go back and read the Lectio again two or three times and make sure you

understand every word of it. Then try to memorize the following sentence from the fifteenth chapter of the third Book of the *Imitatio Christi*. Remember that the Infinitive is really a verbal noun then you will have no difficulty in understanding the construction.

*Sit mihi unum velle et nolle tecum,
nec aliud posse velle aut nolle,
nisi quod tu vis aut nolis.*

LECTIO XXVI (vigésima sexta)

St. Paul's farewell to the clergy at Ephesus. Learn the Vocabulary, not omitting to give special care to the pronunciation of all these new words. Read the text aloud once or twice, then silently, trying to understand as much of it as you can before you start to work on the construction.

Nunc ecce ego scio quia ámplius non vidébitis fáciem meam vos omnes, per quos transívi prædicans regnum Dei. Quaprópter con-
téstor vos hodiérna die, quia mundus sum a ságuine ómnium. Non enim subterfúgi quóminus annuntiárem omne consílium Dei vobis. Atténdite vobis, et unívérso gregi, in quo vos Spíritus Sanctus pósuit episcopos régere Ecclésiám Dei, quam acquisívit ságuine suo. Ego scio quóniam intrábunt post discessiónem meam lupi rapáces in vos, non parcéntes gregi. Et ex vobis ipsis exsúrgent viri loquéntes perversa, ut abdúcant discípulos post se. Propter quod vigiláte, memória retinéntes quóniam per triénnum nocte et die non cessávi, cum lácrymis monens unumquémque vestrum. Et nunc comméndo vos Deo, et verbo grátiae ipsíus, qui potens est ædificáre et dare hereditátem in sanctificátis ómnibus. Argéntum et aurum, aut vestem nullíus concupívi, sicut ipsi scitis; quóniam ad ea, quæ mihi opus erant, et his, qui mecum sunt, ministravérunt manus istæ. Omnia osténdi vobis, quóniam sic laborántes, opórtet suscípere infirmos, ac meminísse verbi Dómini Jesu, quóniam Ipse dixit: Beátius est magis dare, quam accípere.

Et cum hæc dixisset, pósitis génibus suis, orávit cum ómnibus illis. Magnus autem fletus factus est ómnium: et procumbéntes super collum Pauli, osculabántur eum, doléntes máxime in verbo, quod dixerat, quóniam ámplius fáciem ejus non essent visúri. Et deducébant eum ad navem.

VOCABULARY

abdúco, duxi, ductum 3.	to lead away	ahb-doo-ko
acquíro, sivi, situm 3.	to obtain; purchase	ahk-kwee-ro
ædífico, avi, atum 1.	to build	ay-dee-fee-ko

ámplius <i>adv.</i> cesso , avi, atum 1. collum , i, <i>n.</i> concupísco , ivi, itum 3.	more; longer to cease neck to covet	ahm-plee-ooss chess-so koll-loom kon-koo-pee-sko
consílium , i, <i>n.</i> contéstor , atus, <i>dep.</i> dedúco , xi, ctum 3. discéssio , onis, <i>f.</i> épiscopos , i, <i>m.</i> exsúrgo , surréxi 3. grex , gregis, <i>m.</i> heréditas , atis, <i>f.</i> hodiérna die infirmus , a, um lácryma , æ, <i>f.</i> lupus , i, <i>m.</i> máxime <i>adv.</i> mémíni , isse memória retínere	counsel to call to witness to escort departure bishop; overseer to rise up flock inheritance to-day infirm; weak tear wolf most of all to remember to bear in mind	kon-see-lee-oom kon-tess-tor day-doo-ko dee-shess-see-o ay-pees-kop-ooss ecks-soor-go grecks; gray-jees ay-ray-dee-tahss od-ee-air-nah dee-ay een-feer-mooss lah-kree-mah loo-pooss mahk-see-may may-mee-nee may-mo-ree-ah ray-tee-nair-ay
minístro , avi, atum móneo , ui, itum 2. mundus , a, um navis , is, <i>f.</i> necdum <i>adv.</i> opus (indecl.) <i>n.</i> ósculor , atus <i>dep.</i> parco , peperci 3. pervérsus , a, um prædico , avi, atum 1. procúmbo , cúbui; cúbitum	to serve to admonish clean; pure ship not yet need; necessity to kiss to spare perverse; wrong to proclaim; to preach to fall forward	mee-nee-stro mon-ay-o moon-dooss nah-veess neck-doom op-ooss oss-koo-lor par-ko pair-vair-sooss pray-dee-ko pro-koom-bo
rego , rexi, rectum 3. subter-fúgio , fugi 3. tráns-eo , ii	to lead straight to avoid; to shun to cross over; go through	ray-go soob-tair-foo-jee-o trahns-ay-o
triénnium , ii, <i>n.</i> univérsus , a, um opus est mihi	space of three years whole; all I have need of	tree-en-nee-oom oo-nee-vair-sooss op-ooss est mee-kee

Ecce nunc ego scio
quia vos omnes,
(per quos transívi
prædicans regnum Dei),
non vidébitis ámplius
fáciem meam.
Quaprópter hodiérna die

Lo! now I know
that you all
(among whom I have passed
proclaiming the kingdom of God),
will not see any-more
my face.
For this reason to-day

contéstor-vos
quia mundus sum
 a ságuine ómnium.
 Non-enim-subterfúgi
quóminus annuntiárem vobis

omne consílium Dei.
 Atténdite vobis,
 et univérso gregi
in quo
 Spíritus Sanctus pósuit vos
 Episcopos
 régere Ecclesiám Dei,
quam acquisívit
 ságuine suo.

Ego scio
quóniam, post discessiónem meam,
 lupi rapáces intrábunt in vos
 non **parcéntes** gregi.
 Et ex vobis ipsi
 viri exsúrgent
 loquéntes perversa
 ut abdúcant
 discípulos
 post se.

Propter-quod vigiláte,
 memória retinéntes
quóniam non-cessávi
 monens cum lácrymis
 unumquémque vestrum
 nocte et die
 per triénnium.

Et nunc
 commendo vos Deo,
 et verbo grátiae ipsíus
 qui potens est
 ædificare
 et dare heréditatem
 in ómnibus sanctificátis.
 Concupívi argéntum et aurum,
 aut vestem nullius,
 sicut ipsi scitis;
quóniam manus istæ
 ministravérunt ad ea
 quæ mihi opus erant,
 et his qui mecum sunt.
 Osténdi vobis ómnia
quóniam opórtet suscípere
 infirmos,

I-call-you-to-witness
that I-am innocent
 of the-blood of-all.
 For-I-have-not-shrunk
 from *that-I-should-declare* to-you
 (from declaring)
 all the-counsel of-God.
 Take-heed to-yourselves,
 and to-the-whole flock
 in which
 the-Holy Spirit has-placed you
 as-Bishops
 to-guide the-Church of-God,
 which He-has-purchased
 with-His-own blood.

I know
that, after my departure,
 greedy wolves will-enter among you
 not sparing the-flock.
 And from-among your-own-selves
 men will-rise-up
 speaking crooked-things
in-order-that they-may-draw-away
 disciples
 after them.
Therefore watch,
 keeping in-mind
that I-have-not-ceased
 admonishing with tears
 each-one of-you
 by-night and by-day
 for three-years.

And now
 I-commend you to-God,
 and to-the-word of-grace of-Him
 who is able
 to-establish [you]
 and give [you] a-heritage
 among all the-redeemed.
 I-have-coveted the-silver and gold,
 and apparel of-no-man,
 as you-yourself know,
since these hands
 have-done-service for those-things
 which were necessary for-myself,
 and for-those who are with-me.
 I-have-shown you all-these-things
because it-behoves-you to-support
 the-weak,

sic laborantes,
ac **meminisse** verbi
Dómini Jesu,
quóniam Ipse dixit:
Dare beátius magis est
quam accipere.
Et **cum** dixisset
hæc,
póstitis génibus suis,

orávit cum ómnibus illis.
Factus est autem fletus magnus
ómnium:
et procumbéntes
super collum Pauli,
osculabántur eum,
doléntes máxime
in verbo
quod díxerat,
quóniam
non-essent visúri
ámplius
fáciem ejus.
Et deducébant eum
ad navem.

labouring in-like-manner,
and to-remember the-word
of-the-Lord Jesus,
that He-Himself has said:
To-give is much more-blessed
than to-receive
and *when* he-had-spoken
these-words,
his knees having-been-placed (i.e.
in the position for prayer),
he-prayed together with them all.
Now there was much weeping
of-them-all:
and falling
upon Paul's neck,
they-began-to kiss him,
grieving most-of-all
over the-word
which he-had-spoken,
that
they-were-not going-to-see
any-more
his face.*
And they-escorted him
to the-ship.

* * *

In working through the construction notice how the link-words are used, and make a special note of **quóminus**. This conjunction and **quin**, which is somewhat similarly used, are of rare occurrence in texts taken from the Holy Scriptures, but both are found in other liturgical texts. As beginners are often puzzled by them a word of explanation may be useful.

Quóminus (quo = by which; minus = the less)

Quin (qui non = who not)

Both are used after verbs of preventing, hindering, refusing, avoiding etc., when such verbs are employed negatively. They are followed by a Subjunctive. **Quóminus** can generally be rendered by *from* followed by a present participle:—†

Non subterfúgi **quóminus** annuntiárem = I have not shrunk *from announcing*.

Nemo te impédit **quóminus** (or **quin**) proficiscáris = No one prevents you *from starting*.

But note this sentence from St. John's Gospel:—

Si **quo minus**, dixissem vobis = If by somewhat the less (= if it were not so), I should have told you.

* This sad foreboding was happily not to be fulfilled, and many years later St. Paul was able to revisit the scene of his missionary labours in these parts.

† More correctly here termed *verbal noun*.

Quin may often be rendered by *who not*

Nemo est **quin** hoc credat = There is no one who does not believe this.

Quin is always used after the phrase: There is no doubt, etc.

Non est dúbium **quin** bonus et fidélis homo fúerit iste Joseph
= There is no doubt but that this Joseph was a good and faithful man.

Quin may also mean: Why not? **Quin** pótius quæro = Why do I not rather seek

Opórtet nos suscípere infirmos

Certain verbs, used to form idiomatic expressions, are said to be **Impersonal** because they have no personal subject. They are used in the third person singular only. "It behoves us to support the weak" is a good example in English. It is an impersonal way of saying "We ought to support the weak."

Latin has several verbs of this kind. The following are the most common:—

(a) Verbs describing weather conditions

Pluit = It is raining
Tonat = It thunders.
Ningit = It is snowing
Vesperáscit = It is growing dusk

(b) Verbs denoting some necessity or suitability

Decet (followed by Accusative of person) = It is seemly; it becomes
Licet (followed by Dative of person) = It is permissible
Opórtet (followed by Accusative of person) = It behoves; one ought

(c) Five verbs expressing a personal feeling

Memíseret = It moves me to pity (i.e. I have pity on)
Mepænitet = It makes me repent (i.e. I repent)
Me piget = It vexes me
Me pudet = It shames me (i.e. I am ashamed)
Me tædet = It wearies me; disgusts me

All the verbs under (b) and (c) belong to the second conjugation; they are used in all the tenses, third person singular, and also in the Infinitive. Make a note of the peculiar construction used with the five (c) verbs: they take an Accusative of the person who experiences the feeling denoted by the verb, and a Genitive of the thing which causes the feeling:—

Pudet me culpæ meæ = I am ashamed of my fault.

A few examples of the above verbs:—

Te decet laus = Praise becometh Thee.

Non licet tibi hoc fácere = It is not lawful for thee to do this.

Nonne ergo opórtuit et te miseréri consérvi tui? = Was it not also thy duty to have pity on thy fellow servant?

Jurávit Dóminus et non pænitébit eum = The Lord has vowed it and He will not repent (will not go back on his promise).

Regem pænítuit quod tot millia hóminum dimisisset = The king repented of having sent away so many thousands of men.

Tædet animan meam vitæ meæ = My soul is weary of my life.

All the above mentioned verbs are always impersonal. Certain other verbs, in addition to their regular conjugation, are used impersonally with a special meaning:—

Accidit = It happens (used of an unfortunate event)

Contingit = It happens (used of a fortunate event)

Expedit = It is advantageous

Præstat = It is preferable; better

You have already come across examples of passive verbs used impersonally:—

Mihi vidétur = It seems to me

Mihi parcétur = It will be spared me (I shall be spared)

Datur = It is given

Quæritur = It is expected

Note also for reference the impersonal use of the verb **Interest** = it interests; it is of importance; it concerns. This is followed by (a) the Genitive of a noun (or an adjective used as a noun); (b) the Ablative, feminine singular of a possessive adjective:—

(a) **Hæc res ómnium ínterest** = This thing is of importance to all.

(b) **Tua et mea máxime ínterest** = It greatly concerns thee and me.

This does not exhaust the list of impersonal verbs, but if you read carefully through the examples given you will be able to recognize the Impersonal construction whenever you meet it.

Párcere gregi = to spare the flock

Memínisse verbi = to remember the word

You have already learnt that certain verbs govern the Ablative case (see p. 141). This Lectio gives the opportunity of calling your attention to a few others which govern, some the Dative, others the Genitive.

(a) Verbs which govern the Dative case:—

Impero, avi, atum, imperáre 1. = to command

Indúlgeo, indúlsi, dultum, indulgére 2. = to concede; allow; indulge

Nóceo, nócui, nócitum, nocére 2. = to injure

Parco, pepércei, parsum, párcere 3. = to spare

Páreo, páruí, páritum, parére 2. = to obey

Pláceo, plácui, plácitum, placére 2. = to please

When you see one of these verbs you must look for a Dative to complete its meaning:—

Paréndum est légibus not *leges*

Parcéntes gregi not *gregem*

Benedicere=to bless, and **crédere**=to consign to; to trust, to believe, are followed sometimes by a Dative, sometimes by an Accusative:—

Benedicámus Dómino=Let us bless the Lord.

Benedicam Dóminum in omni témpore=I will bless the Lord at all times.

Si non créditis verbis meis=If you do not believe my words

Qui credit in me habet vitam ætérnam=He-who believes in Me will have eternal life.

(b) Three deponent verbs govern the Genitive:—

Miséreor, misértus sum, miseréri=to have pity on

Recórdor, recordátus sum, recordári=to recollect

Reminíscor, ————— reminísci=to recall to mind

Miserére mei, Deus=Have pity on me, O God.

Recordátus est misericórdiæ suæ=He has recollected his mercy.

Reminíscere miseratiónum tuárum, Dómine=Remember thy tender mercies, O Lord.

also **Memínisse** another verb meaning: to remember

Dómine, meménto mei quando véneris in regnum tuum=Lord, remember me when Thou shalt have come into thy kingdom.

When you have assimilated all the above information, go back and read the *Lectio* again several times until you are sure that nothing has escaped you.

*Opórtet te adhuc multa discere,
quæ necdum bene
didicisti.*

LECTIO XXVII (vigésima séptima)

This twenty-seventh Lectio consists of five Collects from the Missal. Learn the Vocabulary, then read all the explanations which follow before beginning to study the Latin text.

I. Domínica tértia post Pentecósten

Protéctor in te sperántium, Deus, sine quo nihil est válidum, nihil sanctum: múltiplica super nos misericórdiam tuam; ut, te rectóre, te duce, sic transeámus per bona temporália, ut non amittámus ætérna. Per Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

II. Domínica quinta post Pentecósten

Deus, qui diligéntibus te bona invisibília præparásti: infúnde córdibus nostris tui amóris afféctum; ut te in ómnibus, et super ómnia diligéntes, promissionés tuas, quæ omne desidérium súperant, consequámur. Per Dóminum.

III. Domínica décima séptima post Pentecósten

Da, quæsumus Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári. Per Dóminum.

IV. In Epiphanía Dómini

Deus, qui hodiérna die Unigénitum tuum Géntibus, stella duce, revelásti: concéde propítius ut qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuæ celsitúdinis perducámur. Per eúndem Dóminum etc.

V. In festo Sanctíssimi Córporis Christi

Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tríbe, quæsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

A WORD ABOUT COLLECTS

No study of the Church's language would be complete unless it included some specimens of that particular prayer of the Mass known as the Collect: that is, the prayer (or prayers) immediately preceding the reading of the Epistle. Considered from the sole point of view of literature the Collects of the Roman Missal rank as some of the finest gems of the Latin language. A non-Catholic scholar has written of them, somewhat wistfully: "They exhibit an exquisite skill of antithesis, and a rhythmical harmony which the ear is loth to lose they are never weak, never diluted, never ill-arranged." Considered as Prayer, they are a never-failing source of wonder and inspiration. Austere and a trifle cold as they may appear to a superficial observer, a little study soon reveals a depth of devotion, rooted and grounded in the rich soil of the Church's doctrinal teaching, owing nothing to the vagaries of sentimentality or emotion. They are truly Roman and truly Catholic. You should make a point of learning by heart each week the Collect of the Sunday Mass. It would provide food for meditation during the whole of the ensuing week, as well as an excellent exercise in Latin translation. These terse sentences, as comprehensive in substance as they are concise in form, will enable you to appreciate to the full the genius of our Catholic mother-tongue, and will convince you of the impossibility of translating them satisfactorily into any other language. There is never a word too many; every word therefore is important. For this reason those who have made their first acquaintance with some of these Collects through the medium of non-Catholic translations, should

scrutinize every word closely, for in many instances an important word has been omitted, or loosely translated for the sake of rhythmical effect, thereby gravely altering the meaning.*

WHAT TO LOOK FOR IN A COLLECT

Collects are all built on one plan, more or less fully worked out. Get a clear grasp of this plan and you will know what to look for when studying them.

Every Collect consists of three essential parts:—

- I. The Invocation
- II. The Petition
- III. The Conclusion

The Invocation. All Collects are addressed to God, generally to the First Person of the Holy Trinity, though some are addressed directly to the Second Person (*see* the fifth specimen given). The Invocation may consist simply of the word *Deus*, or *Dómine Deus*. A more developed form of Invocation is *Omnípotens, sempitérne Deus*. The Invocation generally comes first, but may sometimes be preceded by the first word, or words, of the petition (*see* the third specimen given).

The Petition is the central point and *raison d'être* of the prayer. The Collects are essentially "asking" prayers. They are a recognition of our needs and an acknowledgment of God's power to supply those needs. The petition must be *one*; it may have different clauses, different aspects to the demand, but it must be one particular thing that is prayed for. The Petition is introduced by some such word as *Quæsumus; præsta; concède; da* or some equivalent; or, in the more urgent type of prayer, simply by the Subjunctive of the verb of the Petition: *Páteant aures tuæ* (*see* the ninth Sunday after Pentecost).

The Conclusion is a stereotyped formula of which the first two words only are printed. This formula admits of a slight modification when the Collect is addressed to Our Lord, or when mention is made of Him or of the Holy Spirit in the course of the Collect.

In the fully worked out specimens the above plan is slightly enlarged. The Invocation is followed by the mention of some fact or dogma upon which the petition is based. This will be introduced by the relative pronoun *qui*, not necessarily in the Nominative. Thus in the Collect for the Epiphany the petition to be led on through Faith to the contemplation of the Beatific Vision is based on the *fact* of the star having led the Magi to Bethlehem. To the Petition may be added an *aspiration*, a devout wish that the good thing asked for may produce such and such a result. This is generally introduced by *Ut*. This addition is often very beautiful, a fervent sigh of love and longing which rounds off the petition and carries the mind beyond the needs of this present life to the vision of the life to come.

* To a Convert student who has worked through this course I am indebted for the advice to compare these Collects with the translations given in the Church of England Prayer Book. The comparison has yielded interesting results, which will be pointed out in their place for the benefit of others.

These two developments: the enlargement of the Invocation, and the aspiration added to the Petition are not found in every Collect. Both occur in I, II and V of the above specimens. Neither occurs in III and the first only in IV. Remember that the two essentials are the Petition with the Invocation, the Conclusion being a fixed formula. Now that you know what to look for begin your study of the examples given in the usual way.

VOCABULARY

amitto , isi, issum 3.	to let slip; to lose	ah-meet-to
affectus , us, <i>m.</i>	affection; sentiment	ahf-fec-tooss
amor , oris, <i>m.</i>	love	ah-mor
celsitudo , inis, <i>f.</i>	height; majesty	chel-see-too-do
concédo , cessi, cessum 3.	to grant	kon-chay-do
cónsequor , secútus sum <i>dep.</i>	to follow; to attain to	kon-say-kwor
contágium , ii, <i>n.</i>	contagion; infection	kon-tah-jee-oom
diabólicus , a, um <i>adj.</i>	diabolical; devilish	dee-ah-bol-ee-kooss
díligo , lexi, lectum 3.	to select; to love with the will	dee-lee-go
infúndo , fudi, fusum 3.	to pour into; to infuse	een-foon-do
júgiter <i>adv.</i>	continually	yoo-jee-tair
perdúco , duxi, ductum 3.	to lead to a certain goal	pair-doo-ko
promissio , onis, <i>f.</i>	promise	prom-ees-see-o
propítius , a, um <i>adj.</i>	kind; gracious	prop-eet-see-ooss
quæso , ivi 3.	to beg; to beseech	kway-so
redemptio , onis, <i>f.</i>	a buying back	ray-dempt-see-o
revélo , avi, atum 1.	to unveil; to reveal	ray-vay-lo
sector , atus <i>dep.</i>	to follow eagerly	sec-tor
séntio , sensi, sensum 4.	to perceive	sent-see-o
súpero , avi, atum 1.	to surpass	soo-pair-o
temporális , e <i>adj.</i>	belonging to time	tem-po-rah-leess
tríbuo , ui, utum 3.	to grant	tree-boo-o
únitas , atis, <i>f.</i>	unity	oo-nee-tahss
válidus , a, um <i>adj.</i>	strong	vah-lee-dooss
vénéror , atus <i>dep.</i>	to revere; to worship	vay-nay-ror
vito , avi, atum 1.	to shun; to avoid	vee-to

I

Deus,

protéctor sperántium in te,

sine quo

nihil est válidum,

nihil sanctum,

O-God,

protector of-those-hoping in Thee,

without whom

nothing is strong,

nothing holy,

multiplica misericórdiam tuam
super nos:
ut
te rectóre,
te duce,
sic transeámus
per bona temporália
ut non-amittámus
æterna.

Per Dóminum nostrum

Jesum Christum
filium tuum,
qui vivit et regnat tecum
in unitáte Spíritus Sancti,
Deus,
per ómnia sæcula sæculórum.

multiply thy mercy
upon us:
so that
Thou being-ruler,
Thou being-guide,
we-may-pass in-such-wise
through temporal good-things
that we-may-not-let-slip
eternal-things.
[This we ask] through Our Lord
Jesus Christ
thy Son,
who lives and reigns with-Thee,
in the-unity of the-Holy Spirit
God,
through all the-ages of-ages.

The word *bona* is omitted in the P.B. version, thereby missing the whole point of this Collect which begs that we may not be so taken up with the *good* things of this world as to let slip those of eternity.

II

Deus,
qui præparásti
bona invisibília
diligéntibus te,

infúnde córdibus nostris
afféctum amoris tui:

ut
diligéntes te
in ómnibus,
et super ómnia,
consequámur promissiones tuas
quæ súperant
omne desidérium.

O-God,
who hast-prepared
invisible good-things
for-those-loving Thee (with the
will)
infuse-into our hearts
the-affection of-thy love:
so-that
loving Thee (by an act of the will)
in all,
and above all,
we-may-attain-to thy promises
which surpass
all desire.

Reflect on every word if you wish to penetrate the meaning. No translation can render it. The contrast between *afféctum*: something which is felt, and *diligere*: a choice of the will, should not be passed over. We are asking for *affection*, so that we may be able to go on loving by an act of choice. *This* is one of the invisible good things. The P.B. version gives a different turn to the opening sentence, which misses the point stressed. It also omits the words *in ómnibus*, thus leaving out the important doctrine. A good pagan might love the Supreme Being *above* all else, but the Christian teaching is that God is to be loved *in* all, pleasant or unpleasant, whether persons or things.

III

Dómine,
da, quæsumus pópulo tuo
 vitáre diabólica contágia,
 et pura mente
 sectári te
 solum Deum.

O Lord,
 grant, we beg, to-thy people
 to-shun diabolical contagion,
 and with-a-pure mind
 to-run-eagerly-after Thee
 the-only God.

The brevity of this fine Collect is the despair of translators. Do not try to add to it in order to make it more interesting, but penetrate the meaning of each word. It is the prayer of one who is running away from a deadly contagion and who has no time for long-winded phrases. The P.B. version renders *vitáre* by *to withstand* and overlooks the force of *contágia*, thus obscuring the meaning of the whole prayer: i.e. the warning from the ageless wisdom of the Church that there are certain spiritual dangers which are overcome, not by fighting but by running away. See that you get all the meaning out of that word *contágia*. Think about it.

IV

Deus,
qui hodiérna die
 revelásti Unigénitum tuum
 Géntibus,
 stella duce,
concéde propítius*
 ut qui jam
 cognóvimus te
 ex fide,
 perducámur usque
 ad contemplándam spéciem
 celsitúdinis tuæ.

O-God,
 who on-this day
 hast-revealed thy Sole-Begotten
 to-the-Gentiles,
 a-star being-guide,
 grant mercifully
 that we-who already
 know Thee
 by faith,
 may-be-led onwards
 to gaze-upon the-beauty
 of-thy majesty.

The P.B. version misses the point of *perducámur* and so blots out the splendid star-motive that runs all through the Collect: the petition that we, like the Magi, may be *led on* by the starlight of our faith till we come to gaze upon the Face of God.

V

Deus,
qui reliquisti nobis
 memóriam passiónis tuæ
 sub Sacraménto mirábili:
tríbe quæsumus,
 nos ita venerári
 sacra mystéria
 Córporis et Sanguinis tui;
ut
 sentiámus in nobis

O-God,
 who hast-left us
 a-Memorial of-thy Passion
 beneath this-wonderful Sacrament:
 grant we-beg,
 us so to-revere
 the-sacred mysteries
 of-thy Body and Blood;
 that
 we-may-perceive in ourselves

* An adjective used as an adverb.

júgiter continually
fructum redemptionis tuæ. the-fruit of-thy redemption.

This Collect is much more modern than the four others. It was written in the thirteenth century by St. Thomas Aquinas. Notice that it is built on exactly the same plan as the older ones. As this prayer is always said at Benediction you had better learn it by heart, so as to be able to recognize every word when you hear it.

When you have read carefully all the above remarks and studied the construction of all five Collects, go back and read each one of them again, slowly, pondering over every word.

Dómine, doce nos oráre.

LECTIO XXVIII (vigésima octáva)

The twenty-eighth Lectio introduces you to one more type of liturgical Latin, namely verse form. The specimen given is the hymn at Vespers of ordinary Sundays. Read the remarks which follow, learn the Vocabulary, then work through the construction.

**Lucis Creátor óptime
Lucem díerum próferens,
Primórdiis lucis novæ
Mundi parans oríginem.**

**Qui mane junctum vésperi
Diem vocári præcipis,
Illábitur tetrum chaos
Audi preces cum flétibus.**

**Ne mens graváta crímine
Vitæ sit exsul múnere,
Dum nil perénne cógitat,
Seséque culpis illigat.**

**Coeléste pulset óstium:
Vitále tollat præmium,
Vitémus omne nóxium,
Purgémus omne péssimum.**

**Præsta, Pater piíssime,
Patrique compar Unice,
Cum Spíritu Paráclito,
Regnans per omne sæculum.**

You have now had a fair sample of the different styles of Latin used in the Church's Liturgy: Gospels, in very easy language; psalms, also very easy from the language point of view, but often difficult and obscure in meaning (remember the Hebrew element); harder texts like the writings of St. Paul and the early Fathers which

are moderately difficult Latin; then the Collects which need care in translating because of their very concise style. There remains still one more "type": the hymn. Now this differs from all the others by being in verse, whereas those hitherto studied have all been prose. Verse form is always difficult in any language, therefore you must expect a few difficulties in dealing with Latin hymns; but if you remember all you have learnt about the construction of sentences and have the necessary patience to sort out their different clauses you will find that the difficulties are more apparent than real. Many word-puzzles on which people spend so much time are more difficult in the doing and nothing gained when done; whereas once you have disentangled the meaning of a hymn you have a thing of beauty which will be a joy for ever after when you join in the Church's public worship. Before beginning the study of any new hymn it would be wise to read a good translation so that you may know what ideas to look for. Get a copy of the C.T.S. booklet: *Hymns from the Roman Breviary*, which costs sixpence, and is well worth it. Start with the Vesper hymns for Sundays and Feasts.

VOCABULARY

chaos , <i>n.</i>	thick darkness	kah-oss
cógito , avi, atum <i>i.</i>	to reflect upon	ko-jee-to
compar , aris <i>adj.</i>	equal to another	kom-par
crimen , inis, <i>n.</i>	crime; offence	kree-men
exsul , ulis	exile	ecks-sool
gravátus , a, um	weighed down	grah-vah-tooss
illábor , illapsus <i>dep.</i>	to sink down	eel-lah-bor
illigo , avi, atum <i>i.</i>	to entangle	eel-lee-go
junctus , a, um	joined	yoonk-tooss
munus , eris, <i>n.</i>	gift	moo-nooss
orígo , inis, <i>f.</i>	origin	o-rec-go
óstium , ii, <i>n.</i>	door	os-tee-oom
paráclitus , i, <i>m.</i>	a helper; comforter	pah-rah-klee-tooss
perénis , e <i>adj.</i>	perpetual	pair-en-neess
pius , a, um <i>adj.</i>	kind; loving	pee-ooss
præcípío , cepi, ceptum <i>3.</i>	to instruct	pray-chee-pee-o
præmium , ii, <i>n.</i>	prize	pray-mee-oom
præsto , avi, atum <i>i.</i>	to be attentive to	pray-sto
preces , precum <i>f. pl.</i>	entreaties	pray-chays
primórdia , orum <i>n. pl.</i>	the first beginnings	pree-mor-dee-ah
prófero , tuli, latum	to produce	prof-air-o
pulso , avi, atum <i>i.</i>	to strike	pool-so
purgo , avi, atum	to purify	poor-go
teter , tetra, trum <i>adj.</i>	loathsome; hideous	tay-tair
vitális , e, <i>adj.</i>	belonging to life; vital	vee-tah-leess

Optime Creátor lucis
próferens lucem diérum
parans originem mundi
primórdiis lucis novæ.

Qui præcipis
mane junctum vésperi
vocári diem,
chaos tetrum illábitur
audi preces cum flétibus,
Ne mens, graváta crimine,

sit exsul múnere vitæ
dum cógitat nil perénne
sese-que illigat culpis.

Pulset óstium cæléste
tollat præmium vitále:
vitémus omne nóxium,
purgémus omne péssimum.

Præsta, Pater piíssime,

Patri-que compar Unice,

cum Spíritu Paráclito
regnans per omne sæculum.

O-excellent Creator of-light
producing the-light of-the-days
preparing the-birth of-the-world
with-the-first-gleams of-new light.

Who didst-command
morning joined to-evening
to-be-called day,
hideous darkness is-falling
hear our-prayers with tears,
Lest the-soul, weighed-down with-

sin,
be banished from-the-gift of-life
while she-ponders naught eternal
and-herself entangles in-sins.

Let-her-knock-at-the-heavenly gate
let-her-carry-off the-prize of-life:
let-us-avoid every harmful-thing
let-us-purge-away every sinful-thing.

Be-graciously-attentive, O-loving
Father,
and Thou-equal to-the-Father,
Sole-Begotten,
with the-Spirit, the-Paraclete,
reigning through every age.

Go through this construction again and again till you are sure of the function of every word. Then go back and read the hymn again in its right order. Read it aloud several times, in order to feel the lilt of each line. Then try to memorize the whole hymn.

*Te decet hymnus, Deus,
in Sion.*

NOTE TO CONCLUDING LECTIONES

Now after all this study you are probably eager to try your wings alone and see how you get on. Consequently the few concluding Lectiones are given without the usual help. All new words you will find in the general vocabulary at the end of the book, and by hunting them out you will acquire practice in looking up words in a dictionary. If you have difficulty in understanding any passage construe each sentence as you have learnt to do throughout this book. Do not allow yourself to be discouraged if the full meaning of a sentence seems to

elude you at first, but read on to the end, then go back and you will generally find that the difficulty has resolved itself.

The first three of these unprepared readings are from the Old Testament, each one representative of a type: (1) the divine Law overshadowing all; (2) a Prophet—mediator between God and man—a type of Our Lord; (3) a great Leader planning an alliance for the future good of his people, also a type of Our Lord. These three types: the Law, the Prophet, the Leader, foreshadow and lead up to the new dispensation. Then in the extracts from the New Testament you have the proclamation of Christ's sovereignty over all creatures as Head of the Church; and finally the vision of his second coming with which the Sacred Writings close. So now set to work with good courage after having first said your

*Deus, in adiutorium meum
intende.*

LECTIO XXIX (vigésima nona)

Terms of the divine alliance: if we keep God's laws He will protect and befriend us.

Dixit Dóminus ad Móysen: Lóquere* fíliis Israel, et dices * p. 128
Temporal prosperity dependent on observance of God's laws. **eis: Si in præcéptis meis ambulavéritis, et mandáta mea custodiéritis, et fecéritis ea, dabo vobis plúvias in tempóribus suis*, et terra gignet * Abl. germen suum, et pomis árbores replebúntur*. * p. 165**
Peace and plenty in the land. **Apprehéndet méssium tritúra vindémiam, et vindémia occupábit seméntem: et comedétis panem vestrum in saturitáte, et absque pavóre habitábitis in terra vestra. Dabo pacem in fínibus vestris: dormiétis, et non erit qui extérreat*. Auferam * Subj. malas béstias, et gládus non transíbit términos vestros. Per- p. 108 sequímini inimícos vestros, et córruent coram vobis. Persequéntur* quinque de vestris centum aliénos, et centum de * p. 124 vobis decem míllia. Cadent inimíci vestri gládio* in conspéctu * Abl. vestro.**

**Comedétis vetustíssima véterum, et vétera, novis super-
 veniéntibus*, projiciétis. Ponam tabernáculum * Abl. meum in médio vestri, et non abjíciet vos Abs.
 ánima mea. Ambulábo inter vos, et ero Deus
 vester, vosque éritis pópulus meus.**

Alliance of friendship with God.

Si autem non audiéritis me, nec fecéritis ómnia mandáta mea; si spreveritis leges meas, et júdicia mea contempséritis, ut non faciátis quæ a me constitúta sunt, Ego quoque hæc fáciám vobis:
The warning

Visitábo vos velóciter in egestáte et ardóre. Frustra serétis seméntem, quæ ab hóstibus devorábitur. Ponam fáciem meam contra* vos et corruétis coram hóstibus vestris, et subjiciémini his qui odérunt vos; fugiétis, némine persequénte*. Consumétur incássum labor vester; non próferet terra germen, nec árbores poma præbébunt. * p. 80
 * Abl.
 Abs.

Quod si* nec voluéritis recípere disciplínam, sed ambulavéritis ex advérso mihi, Ego quoque contra vos advérsus incédam, et percútiam vos sépties propter peccáta vestra. * p. 184

Hæc sunt præcépta et leges, quas* dedit Dóminus inter se et filios Israel per manum Móysi. * p. 77

* * *

Si in præcéptis meis ambulavéritis, dabo vobis. . .

Remember this simple rule about if sentences:—

When the verb of the principal statement (e.g. *dabo*) is Indicative (or Imperative), the verb of the if clause is also Indicative.

When the verb of the principal statement is Subjunctive, the verb of the if clause is also Subjunctive.

The difference between the two Moods is roughly this:—
 The Indicative implies that the action (or state) of the if clause is possible, but suggests nothing as to the probability or otherwise of fulfilment; simply *if this then that*.

Hunc librum si légeris, gaudébo. (Indic. Fut. Perf. & Simple)

=If you read this book, (will have read) I shall rejoice.
 (but I have no idea whether you will or not).

The Subjunctive implies that the action (or state) of the if clause is either uncertain, improbable or impossible.

Hunc librum si legas, gaudeam. (Subj. Pres. Simple) = If

you were to read this book, (and perhaps you will some day) I should rejoice. (refers to the future, and vague possibility of fulfilment is implied).

Hunc librum si légeres, gaudérem. (Subj. Imperf.) = If you

were reading this book, (but you are not) I should rejoice. (refers to the present, and non-fulfilment is implied); or the general meaning may require it to refer to the future with improbability of fulfilment implied; = If you were to read this book, (but it is unlikely) I should rejoice.

Hunc librum si legísses, gavisus essem. (Subj. Past Perf.)

= If you had read this book, (but you did not) I should have rejoiced. (refers to past, and non-fulfilment is implied).

* Re-read the pages indicated in the right hand margin, in order to refresh your memory on these points.

Get this scheme well in mind; you will find it useful with your future reading.

Pomis árbores replebúntur

Verbs—and adjectives—expressing abundance, plenitude, worth, satisfaction, govern the Ablative:—

Pomis árbores replebúntur—The trees will abound in fruit.

Avé, grátia plena—Hail, full of grace.

Dignus est honóre—He is worthy of honour.

N.B.—**plenus** also governs the Genitive:—**Plena grátiae**.

Do not overlook the grammatical references in the margin of the Lectio. Hunt them out and read through once more the rules recalled. Your understanding of the text will be all the clearer. Do not allow yourself to be beaten by anything in it.

*Si iniquitátes observáveris, Dómine,
Dómine, quis sustinébit?*

LECTIO XXX (trigésima)

The dry bones come to life; This magnificent and awe-inspiring description foreshadows the living Church being raised up from the dry bones of Judaism, also the great Resurrection at the last day.

In diébus illis: Facta est super me manus Dómini, et

In a vision the Prophet is transported into the valley of dry bones.

edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus*: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi, siccáque veheménter. Et dixit ad me: Fili hóminis, putásne* vivent ossa ista? Et dixi: Dómine *p. 185

Deus, tu nosti*. Et dixit ad me: Vaticináre de óssibus istis: *pp. 147 et dices eis: Ossa árida audíte verbum Dómini. Hæc dicit and 186 Dóminus Deus óssibus his: Ecce Ego intromíttam in vos spíritum, et vivétis. Et dabo super vos nervos, et succréscere fáciem super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia Ego Dóminus.

He calls on them to hear the word of the Lord.

Et prophetávi sicut præcéperat mihi: Factus est autem sónitus, prophetánte me*, et ecce *p. 65 commótió: et accessérunt ossa ad ossa, unumquódque* ad junctúram suam. Et vidi, *p. 76

et ecce super ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre fili hóminis, et dices ad

spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni spíritus, et insúfla super interféctos istos, et revivíscant. Et

The breath of life enters into them. prophetávi sicut præcéperat mihi: et ingræssus est in ea spíritus, et vixérunt: steterúntque super pedes suos* exércitus grandis nimis * p. 40 foot-note

valde. Et dixit ad me: Fili hóminis, ossa hæc univérsa, domus Israel est: ipsi dicunt: Aruérunt ossa nostra et périit spes nostra, et abscíssi sumus. Proptérea vaticináre, et dices ad eos: Hæc dicit

God's Promise. Dóminus Deus: Ecce Ego apériam túmulos vestros, et edúcam vos de sepúlcris vestris, pópulus meus: et indúcam vos in terram Israel. Et sciétis, quia Ego Dóminus, cum aperúero* sepúlcrá vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis et vixéritis, et requiéscere vos fáciám super humum vestram: dicit Dóminus omnípotens. * p. 96

* * *

N.B.—Four verbs:

Memínisse = to remember

Novísse = to know

Odisse = to hate

Suevísse = to be accustomed

use perfect forms with the sense of the corresponding Simple or Imperfect tense.

PRESENT	Mémini I remember	Novi I know	Odi I hate	Suévi I am accus- tomed
PAST	Memíneram I remem- bered	Nóveram I used to know	Oderam I used to hate	Suéveram I was accustomed
FUTURE	Memínero I shall remember	Nóvero I shall know	Odero I shall hate	Suévero I shall be accustomed

*Credo quod Redemptor meus vivit,
et in novíssimo die de terra
resurrecturus sum.*

LECTIO XXXI (trigésima prima)

Here you see history in the making: an alliance is concluded that brings the People of Israel to the opening of that long Roman road which, a little more than a century later, will lead to a twin martyrdom, and the establishment of the young Christian Church in the Eternal City.

Audivit Judas nomen Romanórum, quia sunt poténtes
Judas hears of the fame of the Romans. **víribus*, et acquiészunt ad ómnia quæ * p. 165**
postulántur ab eis; et quicúmque* accessérunt * p. 76
ad eos, statuérunt cum eis amicítias, et quia
sunt poténtes víribus. Et audiérunt prælia
eórum, et virtútes bonas quas* fecérunt in Galátia, et quanta * 77
fecérunt in régione Hispániæ. Et residua regna, et insulas
quæ aliquándo restíterant illis, exterminavérunt et in
potestátem redehérunt; cum amícis autem suis, et qui in ipsis
réquiem* habebant, conservavérunt amicítiam. Quíbus vero * p. 198
vellent auxílio* esse ut regnárent, regnábant. * p. 81

Et elégit Judas Eupólemum et Jásonem et misit eos
He sends ambassadors to arrange an alliance. **Romam* constituere cum illis amicítiam et * p. 119**
societátem. Et abiérunt Romam, viam multam
valde, et introiérunt cúriam, et dixerunt:
Judas Machabæus, et fratres ejus, et pópulus
Judæórum, misérunt nos ad vos statuere vobíscum societátem
et pacem, et conscribere nos sócios et amícos vestros.

Et plácuit sermo in conspéctu eórum. Et hoc rescriptum
est, quod rescripserunt in tábulis æreis, et misérunt in
Jerúsalem, ut esset* apud eos ibi memoriále pacis et societátis: * p. 172

BENE SIT ROMANIS, et genti Judæórum in mari et in
terra in ætérnum; gladiúsque et hostis procul sit ab eis!

Quod si* instíterit bellum Románis prius, aut ómnibus * p. 184
Terms of the Treaty. **sóciis eórum, in omni dominatióne eórum,**
auxílium feret* gens Judæórum, prout tempus * p. 174
dictáverit, corde pleno; et præliántibus* non * p. 65
dabunt, neque subministrábunt tríticum, arma, pecúniam,
naves, sicut plácuit* Románis; et custódient mandáta eorum, * p. 158
nihil ab eis accipiéntes.

Simíliter autem et si genti Judæórum prius accíderit
bellum, adjuvábunt Románi ex ánimo, prout tempus permíserit;
et adjuvántibus non dábitur tríticum, arma, pecúnia, naves,
sicut plácuit Románis; et custódient mandáta eórum absque
dolo.

Secúndum hæc verba constituérunt Románi pópulo
Judæórum.

Re-read the explanation of *if* sentences on p. 164 then memorize the following:—

*O felix Roma, quae tantorum Principum
Es purpurata pretioso sanguine!
Non laude tua, sed ipsorum meritis
Excellis omnem mundi pulchritudinem.*

LECTIO XXXII (trigésima secunda)

Christ is Head of the Mystic Body; all power is given to Him, and in Him all things have their being.

Grátias ágimus Deo, et Patri Dómini nostri Jesu Christi,
We must walk **semper pro vobis orántes, et postulántes ut**
worthily of our **impleámini agnitíone* voluntátis ejus, in** * p. 165
high calling. **omni sapiéntia et intelléctu spiritali; ut**
ambulétis digne Deo per ómnia placéntes; in
omni ópere bono fructificántes, et crescéntes in sciéntia Dei; in
omni virtúte confortáti secúndum poténtiam claritátis ejus,
in omni patiéntia et longanimitáte cum gáudio, grátias ágéntes
The Father Him- **Deo Patri, qui dignos nos fecit in partem**
self has transfer- **sortis sanctórum in lúmine, QUI ERIPUIT NOS**
red us from the **DE POTESTATE TENEBRARUM, ET TRANSTULIT**
realm of dark- **IN REGNUM FILII DILECTIONIS SUAE, in quo**
ness into the **habémus redemptiónem per sánguinem ejus,**
kingdom of his **remissiónem peccatórum. Qui* est imágo Dei** * p. 77
Son. **invisíbilis, primogénitus omnis creatúre;**
quóniam in ipso cóndita sunt univérsa* in * p. 65
cælis et in terra, visibília et invisibília, sive* throni, sive * p. 139
dominatiónes, sive principátus, sive potestátes; ómnia per
ipsum et in ipso creáta sunt: et ipse est ante omnes, et ómnia
in ipso constant. Et ipse est Caput córporis
In all things He **Ecclésiæ, qui est princípium, primogénitus, ex**
holds the **mórtuis, ut sit in ómnibus ipse primátum**
primacy. **tenens; quia in ipso complácuit omnem**
plenitúdinem inhabitáre, et per eum reconciliáre ómnia in ipsum,
pacíficans per sánguinem crucis ejus sive quæ in terris, sive
quæ in cælis sunt.

*Ipsi glória et impérium in
sæcula sæculórum.*

LECTIO XXXIII et última (trigésima tertia)

Behold I come!

Ecce vénio velóciter. Beátus qui custódit verba prophétiae libri hujus.

Ecce vénio cito, et merces mea mecum est, réddere unicuique* secúndum ópera sua. Ego sum *p. 76
Only the Redeemed will have the right to the tree of life. Alpha et Omega, primus et novíssimus, princípium et finis. Beáti qui lavant stolas suas in ságuine Agni, ut sit potestas eórum in ligno vitæ, et per portas intrent in civitátem. Foris canes et venéfici et impudíci et homicídæ et ídolis serviéntes et omnis qui amat et facit mendácium.

Ego Jesus misi ángelum meum testificári vobis hæc in ecclésiis. Ego sum radix et genus David, stella spléndida et matutína. Et Spíritus et *The Spirit and the Church cry: Come.* Sponsa dicunt: Veni. Et qui audit dicat*: *p. 108
 Veni. Et qui sitit véniat. Et qui vult accípiat aquam vitæ gratis.

Contéstor enim omni audiénti* verba prophétiae libri *p. 65
Woe to those who tamper with the doctrines of this Book. hujus: Si quis* apposúerit ad hæc, appónet *p. 144 footnote
 Deus super illum plagas scriptas in libro isto; et, si quis diminúerit de verbis libri prophétiae hujus, áuferet Deus partem ejus de libro vitæ et de civitáte sancta et de his quæ scripta sunt in libro isto.

Dicit qui testimónium pérhibet istórum: Etiam vénio cito. Amen. Veni Dómine Jesu.

Grátia Dómini nostri Jesu Christi cum ómnibus vobis. Amen.

Veni Dómine, et noli tardáre.

CONCLUSION

Dear Readers, you have perhaps heard the saying: "To learn another language is to gain another soul." Now if you have conscientiously worked through this book on the lines suggested you are certainly prepared to recognize the truth of that saying. Not only have you acquired a very considerable knowledge of a new language, you have also, in a sense, gained a new soul by penetrating more deeply into the meaning of the Church's public Prayer than you would be likely to do if that Prayer were rendered in our familiar English tongue. This is indeed one of the great advantages of the Latin Liturgy: it forces you to rivet your attention on every word, every syllable even of the sacred text, and the fact of having to study it so closely reveals, little by little, depths of meaning which otherwise would be overlooked. Converts especially can never be sufficiently grateful for the Latin Liturgy (however much they may be bewildered by it at first), for it compels them to study anew those gleanings from it which they may have known from childhood in an English translation without understanding the true meaning; and they—that is the thoughtful ones—are generally the first to acknowledge that, in a country like England, the Latin Liturgy is the great safeguard of Catholic truths. No one therefore should grudge the slight effort necessary to learn this language. In addition to the spiritual profit derived therefrom a new dignity is conferred on the *mind* which the man-in-the-street or the elementary school-child is quick to appreciate and value—a dignity that is truly Catholic. Have we the right to deprive our children of this inestimable privilege? Those of you who are teachers should reflect on this.

These benefits alone would be an immense gain, but that is not all. During the Mass at Westminster Cathedral on the National Day of Prayer the whole of the vast congregation joined in the singing of the Credo, the many divers nationalities present mingling their voices in the one common language of their common Mother Church. Think of the numberless exiled Catholics from the Continent who would have been compelled to remain dumb in their Father's House had that Credo been sung in English, whereas the Latin tongue, transcending the barriers of national speech, united all in one common act of worship. No small gain this.

Yet another advantage of our Latin Liturgy is that it maintains the link with our Catholic past and proclaims to all the world our unbroken descent from the ancient Church of this land which received the Christian Faith direct from the See of Peter, and with the Faith the Liturgy, Language and Chant of the Mother Church.

You realize then, to the full, the value of this new "soul" which you have acquired so easily and in so short a time. No doubt you

realize too that you still have much to learn, that you will need to extend your knowledge and enrich your vocabulary by further reading. Now your Missal (and Breviary, if you use it), together with your *Novum Testamentum* will provide all the material you need for some time to come. Until you can read these easily you should not attempt to go further afield. When reading do not think it necessary to construe every sentence; *do this only when you do not immediately and clearly grasp the meaning.* Your ultimate aim should be to read directly without any process of mental translation, exactly as you read English. This may take some years to acquire, but if you persevere it is bound to come. **Festina lente, et forti ánimo esto.**

In the meantime try to persuade others to take up this study. At home, among your friends, in your Parish do all you can to arouse enthusiasm for our Catholic language. In this way you will be exercising a real Apostolate that may have far-reaching results.

Laus Deo semper

GRAMMATICAL SUPPLEMENT

The pages that follow are for reference. In them you will find further information on certain grammatical forms and peculiarities not specially connected with any of the Lectiones studied in this book. You would do well to read them through carefully once before attempting any further reading. The various items should however be *learnt* only as required. For instance on p. 167 you have a reference at *esset*, therefore learn the Imperfect Subjunctive of *Esse*; another reference at *feret*, learn the Future Indicative of *Ferre*, leaving the other tenses till you need them. Always try to memorize the whole sentence in which you meet a new grammatical form, or rediscover one you had forgotten.

Verb Esse = to be
and its compounds

Indicative Mood, see pp. 89 & 90.

SUBJUNCTIVE MOOD

PRESENT

<i>Simple</i>		<i>Perfect</i>	
Sim	I may be	Fúerim	I may have been
Sis	I should be	Fúeris	I should be
Sit	etc.	Fúerit	etc.
Simus		Fuérimus	
Sitis		Fuéritis	
Sint		Fúerint	

PAST

<i>Imperfect</i>		<i>Perfect</i>	
Essem	I might be	Fúissem	I might have been
Esset	I should be	Fúisset	I should have been
Esset	etc.		etc.
Essemus		Fúissemus	
Essetis		Fúissetis	
Essent		Fúissent	

IMPERATIVE	INFINITIVE	PARTICIPLE
Es Esto	<i>Simple</i> Esse to be	<i>Future</i> futurus, a, um about to be
Este Estote	<i>Perfect</i> Fuisse to have been	<i>no present participle</i>
Sunto	<i>Future</i> Fore or Futurum esse to be about to be	

N.B.—Do not confuse certain forms of this verb with similar forms of the verb *Esse* or *Edere*=to eat: *es; est; essem*.

COMPOUNDS

By prefixing the prepositions **ab, ad, de, in, inter, ob, præ, pro, sub, super** to *Sum*, compound verbs with different meanings are formed.

Absum =I am absent; distant Adsum =I am present; I stand by Desum =I am lacking (in) Insum =I am in Intersum =I am among Obsum =I am in the way (obstacle) Præsum =I am at the head Prosum =I am useful Subsum =I am under (or among) Supersum =I survive	All these verbs are conjugated like Sum but note that Prosum inserts d before an e :— Pro(d)es; pro(d)est , etc. All these verbs govern the Dative case:— Quid mihi prodest? = What does it profit me?
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Note also **Possum; pôtui; posse**=to be able, of which the first syllable is **pot** before a vowel and **pos** before **s**.

Possum=I can; **Potest**=he can.

Ferre = to bear; bring

PRESENT

INDICATIVE

Simple

{ **Fero**
Fers
Fert

Perfect

{ **Tuli**
Tulisti
Tulit

{ **Férimus**
Fertis
Ferunt

{ **Túlimus**
Tulistis
Tulérunt

SUBJUNCTIVE

Simple

{ **Feram**
Feras
Ferat

Perfect

{ **Túlerim**
Túleris
Túlerit

{ **Ferámus**
Ferátis
Ferant

{ **Tulérimus**
Tuléritis
Túlerint

PAST

Imperfect

{ **Ferébam**
Ferébas
Ferébat

Perfect

{ **Túleram**
Túleras
Túlerat

{ **Ferebámus**
Ferebátis
Ferébant

{ **Tulerámus**
Tulerátis
Túlerant

Imperfect

{ **Ferrem**
Ferres
Ferret

Perfect

{ **Tulíssem**
Tulísses
Tulísset

{ **Ferrémus**
Ferrétis
Ferrent

{ **Tulissémus**
Tulissétis
Tulíssent

FUTURE

Simple

{ **Feram**
Feres
Feret

Perfect

{ **Túlero**
Túleris
Túlerit

{ **Ferémus**
Ferétis
Ferent

{ **Tulérimus**
Tuléritis
Túlerint

IMPER.

Sing. Fer; pl. Ferte

INFIN.

*Simple***Ferre***Perfect***Tulísse***Future***Latúrus esse**

GER.

Feréndum

PART.

*Present***Ferens**

(Gen. entis)

*Future***Latúrus, a, um**

SUP.

Latum; Latu

Ire = to go

PRESENT					
INDICATIVE			SUBJUNCTIVE		
<i>Simple</i>	<i>Perfect</i>		<i>Simple</i>	<i>Perfect</i>	
Eo	Ivi (ii)		Eam	Iverim (ierim)	
Is	Ivisti (iisti)		Eas	Iveris etc.	
It	Ivit (iit)		Eat	Iverit	
Imus	Ivimus (iimus)		Eámus	Ivérimus	
Itis	Ivis (iitis)		Eátis	Ivéritis	
Eunt	Ivérunt (iérunt)		Eant	Iverint	
PAST					
<i>Imperfect</i>	<i>Perfect</i>		<i>Imperfect</i>	<i>Perfect</i>	
Ibam	Iveram (ieram)		Irem	Ivissem (iissem)	
Ibas	Iveras etc.		Ires	Ivisses etc.	
Ibat	Iverat		Iret	Ivisset	
Ibámus	Iverámus		Irémus	Ivissémus	
Ibátis	Iverátis		Irétis	Ivissétis	
Ibant	Iverant		Irent	Ivissent	
FUTURE					
<i>Simple</i>	<i>Perfect</i>	IMPER.	Sing. I; pl. Ite = Go Eúnto = let them go		
Ibo	Ivero (iero)	INFIN.	<i>Simple</i> Ire		
Ibis	Iveris etc.		<i>Perfect</i> Ivisse or iisse		
Ibit	Iverit	GER.	Eúndum		
Ibimus	Ivérimus	PART.	<i>Present</i> Iens (Gen. eúntis)		
Ibitis	Ivéritis	SUP.	<i>Future</i> Itúrus, a, um		
Ibunt	Iverint		Itum		

The compounds of **Fero** are:—

Affero, áttuli, allátum, afférre	=to bring to
Aufero, ábstuli, ablátum, auferre	=to take away
Cónfero, cóntuli, collátum, conférre	=to bring together; to collect
Défero, détuli, delátum, deférre	=to bring; bring away; bring down
Effero, éxtuli, elátum, efférre	=to carry out
Inferro, íntuli, illátum, inférre	=to bring into; to infer
Offero, óbtuli, oblátum, offérre	=to bring forward; to offer
Pérfero, pértuli, perlátum, perférre	=to carry through; to endure
Præfero, prætuli, praelátum, præférre	=to carry in front; to display
Réfero, rétuli, relátum, reférre	=to bring back; to restore

The Compounds of **Ire** are:—

Ab-eo	=I go away
Ad-eo	=I approach
Circú-eo	} =I go round; surround
Circúm-eo	
Có-eo	=I join together; unite; meet
Ex-eo	=I go out of; march out
In-eo	=I enter; enter upon; begin
Intér-eo	=I go among; am lost; perish
Intró-eo	=I go in; enter
Ob-eo	=I go against; meet;
Pér-eo	=I go through; pass away; perish
Præter-eo	=I pass by; omit; neglect
Réd-eo	=I go back; return
Súb-eo	=I go under; go on; go towards; suggest
Tráns-eo	=I cross over

Note this idiomatic use of **obire**=to die. **Obit**=he dies, really means **Obit mortem**=he meets death, the word *mortem* is understood.

Queo=I can, and **Néqueo**=I cannot, are also conjugated like **Eo**.

Fio=to become; to be made; to happen

PRESENT		PAST	
<i>Simple</i>	<i>Perfect</i>	<i>Imperfect</i>	<i>Perfect</i>
Fio	Factus sum	Fiébam	Factus eram
Fis	Factus es	Fiébas	Factus eras
Fit	Factus est	Fiébat	Factus erat
Fimus	Facti sumus	Fiebámus	Facti erámus
Fitis	Facti estis	Fiebátis	Facti erátis
Fiunt	Facti sunt	Fiébant	Facti erant

FUTURE			
<i>Simple</i>	<i>Perfect</i>	IMPER.	Fi Fite
Fiam	Factus ero	INFIN.	<i>Simple</i> Fieri
Fies	Factus eris		<i>Perfect</i> Factus esse
Fiet	Factus erit		<i>Future</i> Factum iri
Fiémus	Facti érimus	PART.	<i>Perfect</i> Factus, a, um
Fiétis	Facti éritis		<i>Obligation</i> Faciéndus, a, um
Fient	Facti erunt		

Fieri serves as the Passive of **Fácere**=to do; to make.

Note the following expressions:—

Fiat=Let it be done

Factum est=It came to pass

Fieri potest=It is possible

N.B.—**Fio** like **Sum** is completed by a Nominative:—

Panis angélicus fit panis hóminum=Angelic bread becomes the bread of men.

but note that when **Fieri** is part of an Accusative clause, the noun which completes it is also in the Accusative:—

Dedit eis: potestátem filios Dei fieri=He gave them the right to become the sons of God.

DEFECTIVE VERBS

Defective verbs are those that have not the full complement of verbal forms. You will sooner or later meet the following:—

Aio
Inquam=I say

Ais
inquis=thou sayest

ait
inquit=he says

aiunt
inquiunt=they say

The Imperfect Indicative, **ajébam**; **inquiébam**, is also found, but other forms are rare.

Note that **Inquam** is generally used after the first word of a quotation:—

Vídeo, inquit=I see, said he

Note also **Quæso**=I beseech; **Quæsumus**=we beseech.

PECULIARITIES OF SOME NOUNS

FIRST DECLENSION **ánima**=soul, and **filia**=daughter have as Dative and Ablative plural respectively **animábus** and **filiábus** to distinguish them from the Dative and Ablative plural of **ánimus** and **filíus**.

SECOND DECLENSION *vir*=*man* has two forms of Genitive plural: *virórum* and *virum*.

THIRD DECLENSION: When the Nominative and Genitive singular of a third declension noun both have *the same number of syllables* the Genitive plural is *ium*.

When the Genitive singular has *one more syllable* than the Nominative the Genitive plural is *um*. (See p. 27).

(a) EQUAL

<i>civis</i> ,	<i>civis m.</i>	<i>cívium</i>	=citizen
<i>cubíle</i> ,	<i>cubilis n.</i>	<i>cubílium</i>	=bed
<i>imber</i> ,	<i>imbris m.</i>	<i>ímbrium</i>	=rain
<i>mare</i> ,	<i>maris n.</i>	<i>márium</i>	=sea
<i>rupes</i> ,	<i>rupis f.</i>	<i>rúpium</i>	=rock

(b) UNEQUAL

<i>corpus</i> ,	<i>córpōis n.</i>	<i>córpōrum</i>	=body
<i>dolor</i> ,	<i>dolóris m.</i>	<i>dolórum</i>	=grief
<i>léctio</i> ,	<i>lectiónis f.</i>	<i>lectiónum</i>	=reading
<i>múlier</i> ,	<i>mulieris f.</i>	<i>mulierum</i>	=woman
<i>opus</i> ,	<i>óperis n.</i>	<i>óperum</i>	=work

Exceptions: (a) *pater*, *mater*, *frater*, *panis*, *canis*, *senex*, *vates*, have Genitive plural in *um* instead of *ium*.

Exceptions: (b). Some words which have two consonants before the *is* ending of their Genitive Singular, as well as a few monosyllables, have Genitive plural in *ium* instead of *um*:—*gens*, *gentis*, *géntium*; *infans*, *infántis*, *infántium*; *mens*, *mentis*, *méntium*; *nox*, *noctis*, *nóctium*; *urbs*, *urbis*, *úrbium*.

Note that *febris*=fever; *secúris*=axe; *sitis*=thirst; *turris*=tower; have Accusative singular in *im* and Ablative singular in *i*. (See also *vis* p. 74).

FOURTH DECLENSION. *Domus f.*=*house* has an irregular Ablative singular *domo*; two forms of Accusative plural *domus* and *domos*; two forms also of Genitive plural *domuum* and *domorum*. *Artus*=*limb*; and *tribus*=*tribe* have as Dative and Ablative plural *ártubus* and *tribubus*.

Certain nouns are declined irregularly:
bos=*ox*, has Acc. *bovem*; Gen. *bovis*; Abl. *bove*;
plural: *boves*, *boum* (contracted form of *bóverum*), *bubus*.

Other nouns alternate between two different genders:—*dies*=day; and *hyssópus*=hyssop, are sometimes treated as masculine, sometimes as feminine.

Others again may follow different declensions:—*vas*, *vasis* (3) *vasa*, *vasórum* (2).

The Holy Name has three forms only:—

Nom. **Jesus.** Acc. **Jesum.** Voc. Gen. Dat. Abl. **Jesu.**

The compound noun **jus-jurándum**=*an oath*, is made up of third declension neuter noun **jus** and a neuter Participle of Obligation **jurándum**. Both parts follow their own declension:—

Gen. **juris-jurándi**; Abl. **jure-jurádo**.

DECLENSION OF DUO AND TRES

	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	duo	duæ	duo
Acc.	duos	duas	duo
Gen.	duórum	duárum	duórum
Dat. Abl.	duóbus	duábus	duóbus
	<i>m. & f.</i>		<i>n.</i>
Nom. Acc.	tres		tria
Gen.	trium		trium
Dat. Abl.	tribus		tribus

OF THE USE OF CASES

THE NOMINATIVE is the case of the Subject of a sentence or clause, i.e. the word or words about which a statement is made. It answers the question *Who?*

Petrus et Joánnēs ascendébant in templum.

Who went up into the temple? Peter and John (Subject)

A noun in apposition* with the Subject is in the Nominative, so also are all adjectives which accompany the Subject:—

Jesus Nazarénus, Rex Judæórum. Isaías, prophéta.

The Nominative is used after verbs which signify *being, becoming, appearing*, etc.

Tu es Dómine, spes mea. Facta est lux.

THE ACCUSATIVE is the case of the direct object, i.e. the word or words directly affected by the action of the verb. It answers the question *Whom? or What?*

Judæi crucifixerunt Jesum

Whom did the Jews crucify? *Jesus* (direct object)

Mitte falcem tuam acútam et vindémia botros vīnæ terræ
=Thrust in thy sharp sickle, and gather the grapes of the earth's vineyard.

Thrust in what? *thy sharp sickle* (direct object)

Gather what? *the grapes* (direct object)

* A noun in apposition is one which stands by the side of another without any link word in between: *Christ, the-King*. A noun in apposition is always in the same case as the noun with which it is in apposition.

The Accusative is also used:—

1. after certain prepositions, see p. 80.
2. to express duration of time, and to measure space or distance:
Duos dies ibi mansit=He remained there *two days*.
3. Remember also **Calciáti pedes**, see p. 141.

THE GENITIVE is used:—

1. to express relationship between two nouns, a noun and a pronoun, or a noun and an adjective:—

Filius Dei=the Son of God; **scándulum crucis**=the scandal of the Cross; **ávidus laudum**=eager for praise; **unus militum**=one of the soldiers; **cujus latus**=whose side.

2. after adjectives signifying knowledge and ignorance, remembrance and forgetfulness:—

Memor nostri=mindful of us.

Ignárus fidei cathólicæ=ignorant of the Catholic faith.

3. The Partitive Genitive is used after such words as **páululum**=a little; **multum**=much; **parum**=too little; **nimis**=too much; **minus**=less; **plus**=more; **satis**=enough; **quantum**=how much? **quid**=what? **áliquid**=something; **nihil**=nothing.

satis cibi=enough food; **nihil boni**=nothing good

quantum témporis?=How much time? (how long?)

4. The Genitive of price or value. After verbs of buying, valuing, etc., the Genitive of **magnum**=great; **parvum**=little; **tantum**=so much; **quantum**=how much? is used to express the price or value at which a thing is estimated:—

Hunc librum magni æstimo=I value this book *highly*.

Dic mihi si tanti agrum vendístis=Tell me whether you have sold the field *for so much*.

5. The Genitive used with **est** is translated by some such phrase as: It is the duty of, work of, nature of, lot of, characteristic of, etc.

Médici est infirmos sanáre=It is the business of a physician to heal the sick.

6. Remember also that certain verbs govern the Genitive; see p. 154.

THE DATIVE is used:—

1. for the name of the person (or thing) *to* or *for* or *against* whom anything is done:—

Dixit Jesus discíplis suis=Jesus said *to his disciples*.

Tibi soli peccávi=*Against Thee alone* have I sinned.

Homo non sibi soli vivit=Man does not live *for himself alone*.

2. with the verb **Esse** to signify possession:—

Est mihi liber=A book is *to me*. (I have a book). Notice that *liber* is the subject of *est* therefore Nominative.

3. for the name of the Agent with a Participle of obligation:—
Nobis colénda est virtus=Virtue ought to be practised *by us*.
 (We ought to practise virtue).
4. after all compounds of **Esse**:—
Da ei, quæsumus, verbo et exémplo, quibus præ-est proficere
 =Grant him, we beg, to profit both by word and example,
those over whom he is placed.
5. The Predicative Dative **Eritis ódio ómnibus** has been explained on p. 81.
6. after certain verbs, see p. 153.

THE ABLATIVE. The original meaning of the Ablative case (away from) may be seen in the sentence **Roma ábiit**=He went *away-from-Rome*. But the Ablative has many uses; *by, with, from* are useful words to remember when translating it. The following are the most common uses:—

1. for the noun denoting the *means* by which anything is done. When this is a person (the Agent) the Ablative is preceded by the preposition **a** or **ab**; when a thing (the Instrument) the Ablative is used alone:—

Missus est Angelus a Dómino=An Angel was sent *by the Lord*.

Occídit Jacóbum gládio=He killed James *with a sword*.

Mea culpa=*by my fault*.

2. after certain prepositions, see p. 81.
3. after certain adjectives: **dignus, conténtus, fretus**.
dignus est honóre=he is worthy *of honour*.
conténtus sua sorte=content *with his lot*.
divíno auxílio fretus=relying *on the divine aid*.
4. to express definite time *at which* or *within which* anything happens:—
quinta vigília noctis=*in the fifth watch* of the night.
hiéme=*in winter*; **æstáte**=*in summer*.
5. to express a definite price:—
Nonne duo pásseres asse véneunt?=Are not two sparrows sold *for a farthing*?
6. in descriptions:—
Beáti mundo corde=Blessed-they *of a clean heart*.
Múlier virtúte magna=A woman *of great virtue*.
7. See also the **Ablative Absolute** p. 65.
8. and verbs governing the Ablative, p. 141.

Make a special note of the following:—

Athénis=at Athens; **Corínthi**=at Corinth; **Ephesi**=at Ephesus; **Jerosólymis**=at Jerusalem; **Romæ**=at Rome; **domi**=at home; **humi**=on the ground; **rure**=in the country; **foris**=out of doors.

WORDS IN PAIRS

talis	qualis	=of such kind.....as
tantus	quantus	=so great.....as
tanto	quanto	=by so much (the more).....as
tot	quot	=as many.....as
tótiens	quótiens	=as often.....as

Tanto mélior Angelis effectus, quanto differentius præ illis nomen hæreditavit. = Being made so *much* better than the Angels, *as* He has inherited a more excellent name than they.

Quorum confessio, quanto in passione fortior, tanto est clarior in honore = Whose confession is so *much the more* glorious in honour, *as* their suffering was the more intense.

Cum

Note all these different meanings of **cum**. It may be:—

1. a preposition
2. a conjunction

1. **Cum** preposition = *with*, is always followed by a noun in the Ablative case:—

Cum Sanctis tuis = with thy Saints.

When there is an adjective **cum** is often placed between it and the noun:—

multis cum precibus = with many prayers.

Remember that this preposition, when used with a personal pronoun is joined on to make one word:—

mecum; tecum; secum; nobiscum; vobiscum.

It may be joined in the same way to the relative pronoun:—

quocum; quacum = with whom or which.

2. **Cum** conjunction (sometimes spelt **quum**) may mean either:—

- (a) when or while
- (b) because, for, since
- (c) although

(a) is followed by:—

A verb in the Indicative Mood;

A Subjunctive Imperfect, or Past Perfect.

The Indicative simply denotes the time of the action of the main verb. The Subjunctive, in addition to the time factor, indicates that the action of the main verb is in some way dependent on the action of the verb of the **cum** clause:—

Cum ergo venerit, ille nobis annuntiabit omnia. (Indic.)

= *When* therefore He shall come, He will tell us all things.
(simple idea of time).

Cum invocarem exaudivit me Deus. (Subj. Imperf.) = *When* I called God heard me. (both *when* and *because* I called).

Cum ergo resurrexisset a mórtuis, recordáti sunt discipuli ejus quia hoc dicébat. (Subj. P. Perf.) = *When* therefore He had risen from the dead, his disciples remembered that He had said this. (It was the *fact* of the Resurrection that recalled it to their memory).

(b) is generally followed by a Subjunctive:—

Cum id cúpias, proficíscar = *Since* you wish it, I will depart.

(c) is always followed by a Subjunctive:—

Unum scio, quia cæcus cum essem, modo video = One thing I know, that *although* I was blind, now I see.

Ne

The different meanings of **ne** should also be carefully noted. It may be:—

1. an enclitic particle, sign of a question. See p. 133.

Putásne vivent ossa ista?

2. an adverb of negation = not. This is often used with the Subjunctive, Present Simple or Perfect, for a negative Imperative:—

Ne nos indúcas in tentatiónem = *Do not lead* us into temptation.

Ne memínaris iniquitátum nostrárum = *Do not remember* our iniquities.

Ne cunctaréntur = *Let them not delay*.

3. Imperative singular of the verb **Neo, nevi** = to spin

Ne, Mater = *Spin, Mother*.

4. a subordinating conjugation = in order that. . . . not; lest.

Fáciem tuam lava, ne videáris homínibus jejúnans = Wash your face, in order *that you may not appear* fasting to men. (lest you should appear).

Notice the use of **ne** after verbs of fearing:—

Tímeo ne véniat = I fear *lest* he come (that he will come)

Tímeo ne non véniat = I fear *lest* he should not come (that he will not come).

N.B.—**Ne non** after **tímeo** is sometimes replaced by **ut**:—

Tímeo ut véniat = I fear *that* he will *not* come.

SOME USEFUL EXPRESSIONS

Actum est de. . . .

It is all over with

Dum . . . ne (+ Subj.)

provided that not

Eo magis. . . . quo

all the more that

Eo minus quo

all the less that

Ex quo

since

Ex voluntáte

according to one's wish

Fácere non possum quin

I cannot help (doing so and so)

In dies

from day to day

Mélior est quam ut

He is too good to

Mélior est qui

Meum est

It is my duty

Modo (+ Subj.)

If only

Modo modo	Now (this) now (that)
Nemo non	Everybody
Non nemo	Some
Nemo fere est quin (+ Subj.)	There is hardly anyone who does not
Ne quis	In order that no one (lest anyone)
Ne unquam	In order that never (lest ever)
Nescio an (+ Subj.)	I do not know whether
Non est quod	There is no occasion to
Non nihil	Something
Non solum sed étiam	Not only (<i>this</i>) . . . but also (<i>that</i>)
Opus est	There is need of
Possim, si velim	I could if I would
Quam celérime	As swiftly as possible
Quam máxima voce	In the loudest voice possible
Queis (rarely used)	Quibus
Quo celérius venírem	in-order-that I-might-come more-quickly
Quod si	If it should happen
Quo fiat sapiéntior	In-order-that he-may-become wiser
Si quis = si áliquis	If any one
Sunt qui (+ Subj.)	There-are-some-people who
Tam magni fit ut	He is too greatly esteemed to
Utinam (+ Subj.)	Oh that! Would that!
Véniat, ne véniat	Whether he come or not
Visum est mihi	It seemed to me

FOR FURTHER STUDY

The Church Latin Simplified: Proper of the Mass Series—Weekly pamphlets on the Sunday Propers by V.G.L. Price 3d. each.

Obtainable from—

The Society of St. Gregory, England.

Novum Testamentum Latine—B.O.W. and O.U.P.

Dictionary of the Vulgate New Testament—by J. M. Harden.
S.P.C.K., 2/6.